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**********
* NATIONAL *
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## CRITICISM OF THE DOCTRINE OF THE MEAN AND LIN PIAO

### The Sinister and Malicious Doctrine of the Mean

by

the Mass Criticism Unit of the Institute of History, Tientsin Municipality

(Peking Jen-min Jih-pao, March 6, 1974)

Lu Hsün once said, "Confucius had mapped out an outstanding method of state administration, but that was a method conceived for those in power to rule the people, and nothing was done for the people' themselves." ("Confucius in Contemporary China") The concoction of this sinister and malicious ideological weapon called "the doctrine of the Mean" could be described as a great invention by Confucius. For more than 2,000 years, the reactionaries made use of "the doctrine of the Mean" to benumb the fighting spirit of the people. They sang at the top of their voice the tune of "the Mean" but left no stone unturned in practicing the sanguinary suppression of the masses. The renegade and traitor Lin Piao waved on the one hand this tattered banner of "the doctrine of the Mean" and viciously cursed the proletarian dictatorship and the socialist revolution, but on the other hand, he sharpened his sword and schemed for assassination and the staging of a counter-revolutionary armed coup d'etat. Since the "doctrine of the Mean" discovered by Confucius has played its reactionary role for so long, it is imperative for us to trace back to its origin in history, rip off its hypocritical look and expose its sinister and malicious essence.

I

The mention of "the Mean" often gives people a false appearance of "easy to get along with," "fairness" and even "amiability." Actually this is not so. Any kind of philosophy always reflects the interests of a specific class and has been unremittingly processed by the class it represents in the

process of development so as to make it ever more exquisite. The appearance of a new philosophical concept is often a concentrated reflection of class struggle. This is also so with the emergence of this philosophical concept of "the Mean."

"The superior man embodies the course of the Mean; the mean man acts contrary to the course of the Mean." This was a reactionary assertion made by Confucius who took the stand of the slave-owner class under the situation of class struggle in his time. During the periods of the Spring and Autumn Annals and the Warring States, great disorder reigned in the empire, the slaves rose in rebellion and the rule of the slavery system was in a tottering state. The reformists who represented the interests of the landlord class and the Legalist trend of thought that reflected this political demand came with the tide. In philosophy there also appeared the plain dialectical thought that "changes" represented the "normal course." From the date of its appearance, the philosophy of the Mean has been the opposite of rebellion, progress and reform, the opposite of dialectics. In the Confucian Analects, Confucius cited a passage from the Book of History of ancient time, "Yao said, 'Oh! you, Shun, the Heaven-determined order of succession now rests in your person. Sincerely hold fast the due Mean (the highest criterion).'... Shun also used the same language in giving charge to Yü." ("Yao Yüeh" in Confucian Analects) There is also the record of "T'ang holding fast the due Mean" in the "Li Lou" chapter of the Works of Mencius.

The so-called "Mean" in the philosophy of the Mean is a more abstract and popular version of the ancient concept inherited from the slave-owners of ancient times. Once, Tzu Kung asked Confucius what was after all the "Mean." Confucius replied, "Propriety, and it is propriety that prescribes the Mean." ("Private Life of Confucius" in Book of Rites) It can be seen from this that what was called "the Mean" was a political embodiment of "propriety" which was the slavery system.

The philosophy of the Mean of Confucius and his disciples--Tzu Szu-Mencius school-linked "chung" ( 中 ) and "yung" ( 庸 ) together. What was called "yung" meant "constant," or changeless. The object was to stress the eternal and universal character of the principles of the slavery system which could not be changed nor deviated from,and it would not do to go beyond or fall short of them. On the other hand, they also linked together the characters "chung" ( 中 ) and "ho" ( 和 ). "Ho" meant "harmony" which was used to give this concept of "chung" a coat of deceptive color. The book "The Doctrine of the Mean" delineated its purpose and objective saying, "Equilibrium is the great root from which grow all the human actings in the world, and harmony is the universal path which they all should pursue. Let the states of equilibrium and harmony exist in perfection, and a happy order will prevail throughout heaven and earth, and all things will be nourished and flourish." This passage appears to be empty and without substance, but actually it means nothing more than to say the need to practice "harmony." In other words, it advocates the use of the means of class harmony to attain the object of upholding "equilibrium," that is the slavery system.

Although Confucius was the founder of the "doctrine of the Mean," he was "as cruel and violent, arrogant and presumptuous as a tyrant, and did not follow the doctrine of the Mean in doing things." ("Correspondence" in Collected

Works of Lu Hsün, Vol. III) He strongly denounced "the good, careful people of the villages" as "the thieves of virtue." ("Yang Huo" in Confucian Analects) He loudly clamored that it was imperative to sternly suppress the slaves who rose in revolt and the newly emerging feudal forces that "offend against their superiors and stir up confusion." (Tso Chuan, 20th Year of Duke Chao) He was responsible for "the fall of three cities" and the killing of Shao Cheng Mao. He asked Duke Ai of Lu to send troops to punish the State of Ch'i and called on his disciples "to beat the drums and attack" Jan Ch'iu who was inclined toward political reform. These persons were attacked, slayed or suppressed because they rose in rebellion, carried out political reforms or acted contrary to the course of the Mean. It was imperative to kill, attack and suppress those who acted contrary to the course of the Mean--this was the criminal path followed by Confucius.

II

However, the trend of historical development could not be stemmed. The regimes based on the slavery system fell one after another. Confucius could only sing the dirge, "They Have Gone in This Way," to mourn the disappearance of the slavery system. Ch'in Shih Huang honored the Legalist school and opposed the Confucian school. He opposed the doctrine of the Mean, overthrew the regimes based on the system of slavery, "burned books and buried Confucian scholars alive." The philosophy of the Mean suffered a great setback, but a great leap forward was registered in Chinese history.

By the time of Emperor Wu of the Han Dynasty, the feudal system had been consolidated, and the landlord class had ceased to be a revolutionary class. It not only had no need of political reforms but also was afraid of them and wanted to describe the feudal order as sacred and eternal. Meanwhile, the basic contradictions of the feudal system were further exposed, and Confucius philosophy of the Mean was useful for consolidating the feudal system. Therefore, the authority of the ancient "equilibrium" was again rehabilitated in Tung Chung-shu's philosophy. He said, "Equilibrium represents the beginning and end of the world, and harmony is the product of heaven and earth." He wanted to "govern the empire with equilibrium and harmony." ("Follow the Way of Heaven" in Ch'un-ch'iu Fan-lu) The purpose of his so-called "equilibrium and harmony" was for the deification of the feudal system on the one hand. On the other hand, as Lenin had said, "the 'Mean' is for reconciling the two extremes," and "although class antagonisms have actually grown ever more acute with each passing day, such antagonisms are reconciled and alleviated in words." (Lenin's "Notes on Imperialism" in Collected Works of Lenin, Vol. XXXIX) Such sinister design of Tung Chung-shu's was subsequently systematically elucidated by scholars devoted to the study of the classics with a rational approach in the Sung Dynasty. Their representative was Chu Hsi.

Chu Hsi said that the philosophy of the Mean was the core of the orthodoxy of Confucian teachings. Prior to Chu Hsi, Han Yü had brought out the concept of the "orthodoxy of teachings" but he was unable to grasp this core. Ch'eng I, a scholar devoted to the study of the classics with a rational approach living about one hundred years earlier than Chu Hsi, wildly publicized that The Doctrine of the Mean was a book that "could be extended to envelop the universe." (Preface to The Doctrine of the Mean) Chu Hsi went one step further. He extracted

The Doctrine of the Mean from the Book of Rites, ranked it side by side with the Confucian Analects and the Works of Mencius, and raised it to the throne of the "Four Books." This was also quickly approved by the feudal rulers.

Why was it that the book of The Doctrine of the Mean would become so prominent in the Sung Dynasty? The fundamental cause was that the feudal society had gradually evolved to its last stage and the peasants' uprisings had ushered in a new stage. There had appeared the slogans and actions for "closing the gaps between the rich and the poor and between the eminent and the lowly" which rocked feudalism to the foundation. The feudal system was faced with a grave crisis, and "heresies spread with the passage of time." There also emerged within the ruling class Wang An-shih who was "opposed to the Mean" and whose theories "deluded the people" and smacked of the reincarnation of Shang Yang. How could those diehard reactionaries not approach help from the philosophy of the Mean? Wang An-shih's sworn enemy Szu-ma Kuang especially wrote a book called "Broad Definition of the Doctrine of the Mean and the Great Learning." Chu Hsi expended great efforts in giving the book "Doctrine of the Mean" extensive and popular annotations.

Chu Hsi's annotations represented another large-scale effort in carefully processing the philosophy of the Mean. He "merged different views and took the middle course," raised the philosophy of the Mean and brought it into play at an unprecedented height. He gave it a thicker coat of color marked by the theory of harmony of contradictions and established on this foundation the extremely reactionary system of the study of the classics with a rational approach. Chu Hsi said, "The course of the Mean which does not incline to one side and does not go too far nor fall short is the ordinary principle, is what should be according to the heavenly mandate, and is most profound." (Annotation to Chapter II of the Doctrine of the Mean) While looking upon the "doctrine of the Mean" as a "law of heaven," Chu Hsi at the same time stressed that it was an "ordinary principle." He said that "yung" meant "ordinary." By interpreting "the course of the Mean" in this way, his object was to describe the philosophy of the Mean as a universal criterion that should be understood by everybody and should be adhered to in everything, so that this malicious ideological weapon could be used more extensively and penetratingly to benumb the masses and to check the revolutionary struggle.

This was where Chu Hsi was sinister and malicious. He was also malicious in that he described the feudal system whose contradictions had grown very acute as "harmony." He said, "It is normal that the orientation of the sovereign and the minister, of the father and the son admits of no change." ("Memorandum No. 1 Submitted at the Private Chamber of the Imperial Lodge in the Year Chiayin," Collected Works, Vol. XIV) "The three bonds and five constant virtues admit of no change." "The difference between the eminent and the lowly, between the senior and the junior, is distinctly inviolable, and this appears that nothing can be more inharmonious. But if each can adhere to his proper position, then no harmony can be greater!" This sought to describe the "inharmony" of the basic contradictions of the feudal system as "harmony" and even the greatest "harmony." The inflexible and reactionary essence of the philosophy of the Mean and the deceptive form of eclecticism were thus fused in the hands of Chu Hsi.

Consequently, Chu Hsi attached great importance to "the course of the Mean" and thought that it ranked equal in standing to Confucius "subduing one's self and returning to propriety." He said, "What Confucius called subduing one's self and returning to propriety is what the 'Doctrine of the Mean' calls the attainment of equilibrium and harmony....All the sayings of the sage are for teaching people to preserve the laws of heaven and eliminate human desire." (All the above are quoted from the Sayings of Philosopher Chu) What he called "preservation of the laws of heaven" meant the consolidation of the feudal system. What he called "elimination of human desires" meant the prohibition of struggle. With each adhering to his position and with "each getting a suitable position," this was "harmony." Summing up, all Chu Hsi said meant that struggle should be prohibited otherwise there would be lack of "equilibrium and harmony" and the "laws of heaven" would be violated.

Materialist Tai Chen of the Ch'ing Dynasty exposed the malicious essence of "killing people with principle" saying, "People put to death by law would still be pitied by some people, but who would pity those killed by principle?" ("Meaning of Words in the Works of Mencius Explicated Point by Point," Vol. I) Could we give the number of Chinese people who died in the past thousand years under the butcher's knife of those devoted to the study of the classics with a rational approach--the knife that killed people without shedding blood in "murder cases with no bloodstain"? ("Pang-hsien-fa Fa-yin" in Collected Works of Lu Hsün, Vol. V)

The signal fires of the peasants' uprisings in the latter part of the Ming Dynasty baldly exposed the sinister and malicious essence of Wang Yang-ming, another well-known advocate of the "doctrine of the Mean." This hangman engaged in the suppression of peasants' uprisings frenziedly advocated on the one hand that "equilibrium" was a "law of heaven" and that "equilibrium and harmony are inherent in everybody." ("Ch'uan Hsi Lu") On the other hand, he wielded his butcher's knife and frenziedly slaughtered the revolutionary peasants. He declared that "all of you must be exterminated." ("Counselling the Lit'ouch'ao Bandits," Collected Works, Vol. XVI)

In the year 1517 A.D., peasants' insurrectios broke out on large scale in the region of Kiangsi and Fukien. Wang Yang-ming led his troops to suppress them, and within two years, more than 18,000 people were slaughtered. Many peasants were burnt alive en masse. "By daybreak, an inspection revealed that only the skeletons were left, and their faces got so burnt that they could hardly be identified. Consequently, it was difficult to cut off their heads." ("Memorandum on Number of Bandits Captured and Killed in South Kiangsi," Collected Works, Vol. X)

Ten years afterward, it was again this hangman that slaughtered more than 4,000 men and women, young and old, at Tuant'enghsia in Pachai, the center of the uprising staged by the minority nationalities in Kwangsi. The place was strewn with corpses which "gave off such a stench that it was not possible to move forward." ("Report of Victory at Tuant'enghsia in Pachai," Collected Works, Vol. XV) Before the massacre was carried out, he wrote in the name of "the course of the Mean" a proclamation frenziedly announcing his intention to launch a counter-offensive to settle accounts in the reverse. He gave the peasants

one month "to dispel ill feeling and cease hostility," to pay their taxes and settle their debts, and to accept punishment, otherwise he would make minced meat of the peasants. ("Counselling the Unruly People," Collected Works, Vol. XVII) What a bloodbath!

However, it was not possible to slaughter all of the masses and "suppress" all the peasants' uprisings. After careful deliberations, Wang Yang-ming made this truly counter-revolutionary utterance, "It is easy to destroy the bandits in the mountains but it is difficult to destroy the bandits in the minds." These words summed up the stratagems used by the reactionaries to exercise domination, which were to make use of both military suppression and ideological anesthetization. He wanted to use arms to "destroy the bandits in the mountains" and the "doctrine of the Mean" to "destroy the bandits in the minds." Wang Yang-ming practiced reckless masscre on the one hand, and instilled the "doctrine of the Mean" into the peasants on the other. He called on the peasants "to exhort each other to be good," "to be modest and good-natured toward neighbors, to be fair and forgiving, to harbor no evil intention and treachery, to cherish forbearance and not to resort to fighting at the slightest provocation." (Collected Works, Vol. XVI) In short, he wanted to use the "doctrine of the Mean" to firmly fetter the peasants ideologically and to forbid the peasants from offering resistance or waging struggle.

Lu Hsün said that only those "blood-drinking and flesh-eating murderers and their accomplices would present people with the maxims of 'don't take offenses seriously' and 'don't bear in mind old grievances'." ("Nü Tiao" in Collected Works of Lu Hsün, Vol. VI) Such people "are against reprisal after they have hit the eyes or teeth of others and advocate tolerance." ("Death" in Collected Works of Lu Hsün, Vol. VI) The Chinese people paid no heed to the "maxims" of such murderers, but gave eye for eye and tooth for tooth. When those in front fell, others stepped into the breach, and the scale of struggle grew bigger and bigger. One hundred years after the death of Wang Yang-ming, the peasant war led by Li Tzu-ch'eng buried the feudal court of the Ming Dynasty.

III

Tseng Kuo-fan, the No. 1 hangman of modern Chinese history, was a scholar strictly adhering to principles. This reactionary chieftain inherited wholesale from Tung Chung-shu and from Ch'eng I and Chu Hsi of the Sung Dynasty the study of the classics with a rational approach. He desperately clung to the reactionary philosophy of the Mean of Confucius and became the originator in using the philosophy of the Mean to "administer military, state and family affairs" among the reactionaries of modern China.

Holding onto the traditional interpretation of the Confucian school, Tseng Kuo-fan described the "doctrine of the Mean" as the awe-inspiring and inviolable "proper course" and "law of heaven," and at the same time tried his utmost to color it with the harmony of antagonism. He said that among the ways of the world, "equilibrium leads to peace and order, while deviation leads to disorder." ("A Reply to Liu Meng-jung's Letter" in Collected Works) What he called "equilibrium" politically embodied "the three bonds and the five constant virtues," that is, the order of feudal rule. Tseng Kuo-fan knew very well that Confucius' benevolence, righteousness, propriety, wisdom and even penalty and

reward were nothing more than means of domination. He wanted to put everything under the command and at the disposal of such a reactionary philosophy as the "doctrine of the Mean" so as to attain the reactionary object of "ending hostilities in the country" (eliminating the fighting spirit of the people) and "halting changes in Confucian etiquette" (guarding against the collapse of the feudal order). As the extremely reactionary representative figure of the last feudal dynasty, Tseng Kuo-fan was aware of the guiding role of the philosophy of the Mean toward other theories of the Confucian school, and the sinister and malicious essence of the philosophy of the Mean was further brought into play in his hands.

The great revolutionary movement of T'ai-p'ing T'ien-kuo broke out. The Chinese people swept away the mire left by Confucius with the force of an avalanche and violently pounded against the last feudal dynasty in China. This pedant Tseng Kuo-fan promptly put on a military uniform and cried at the top of his voice that by destroying the Confucian temples and burning the Book of Odes and the Book of History, the T'ai-p'ing Army had brought about "incredible changes since the founding of Confucian etiquette" that caused Confucius and Mencius to weep bitterly in the Hades. He flaunted the black banner of the "defender of the faith" (defender of the Confucian philosophy) and organized the Hunan Army with the landlord elements as the backbone. Tseng Kuo-fan commented on the book "Doctrine of the Mean" sentence by sentence, and specified it as the classic that should be read by all generals of the Hunan Army.

At the time, Emperor Hsien Feng not only went to the "Temple of the Sage" on a number of occasions to offer sacrifices, but also personally taught the "Doctrine of the Mean" to his ministers. He called on his ministers "to adhere to the ideals of his ancestors in government administration." ("Faithful Records of Wen Tsung," Vol. 84 and 87) The feudal rulers in their deathbed struggle vainly attempted to use the philosophy of the Mean to mobilize the whole landlord class to stem the revolutionary torrent and guard against the collapse of the feudal system.

The raging fire of revolution can best burn away all disguises of the reactionaries. Tseng Kuo-fan, the defender of the faith who preached the "course of the Mean" all the time, quickly bared the fangs of a devil-killer. He openly clamored that it was necessary to be "cruel" and to kill people. He hated intensely the practice of "leniency" and "ambiguity" toward the revolutionary people, and was opposed to "indecisiveness." ("Letter to Liu Meng-jung" in the "Correspondence Volume" of the Collected Works) Wherever there were revolutionary forces, he went into action to destroy them regardless of whether the place was under his jurisdiction. He said, "As a scholar, I am not fond of killing but am forced to do so because of circumstances." ("Government Administration" in Collected Fine Sayings) He would not care even if he were "known for his ruthlessness and severity." This fellow who had preached the "course of the Mean" all his life simply had bloodshot eyes. He ordered that all members of the T'ai-p'ing Army captured should "all have their eyes gouged out or be tortured to death" or "be beheaded en masse."

In the Battle of Wuchang, all of the more than 700 prisoners captured from the T'aip'ing Army were slaughtered. In the Battle of Ch'ungyang, more than 70 men captured from the T'aip'ing Army were first used as "human sacrifices" and after that the soldiers of the Hunan Army were ordered to "swallow raw the human

flesh cut from their bodies." When the capital of T'ai-p'ing T'ien-kuo was overrun, "people were searched and killed section by section," and within three days, over 100,000 people were killed, and their corpses filled up the Ch'inhuai River. Mr. Lu Hsün had revealed that the reactionaries who gave lip service to the "course of the Mean" "were not satisfied with killing but also wanted to 'eat the flesh and sleep on the skin'" of the revolutionary people. Tseng Kuo-fan was such a reactionary fellow.

Chiang Kai-shek "is an extremely ruthless and extremely sinister fellow." He worships Tseng Kuo-fan most all his life and has eulogized the philosophy of the Mean to the skies. In the spring of 1936, he gave a speech of exhortation to the high-ranking generals in the Army University. The title of this speech was "The Gist of the Course of the Mean and the Basic Theory for Generals." He talked exlucisvely on the "course of the Mean" and urged his high-ranking generals "to listen attentively." He said that "The 'course of the Mean' is 'ontology'" and "the most profound and correct philosophy of life." "As generals, you must carefully read and ponder over the book 'Doctrine of the Mean'." Having read the "Doctrine of the Mean," one would have "great wisdom and great courage," and could not only "accomplish" the counter-revolutionary "task" but also "make use of all things to give mankind a proper life." What was his purpose in talking so much about the "course of the Mean"?

Chiang Kai-shek held in highest esteem the chapter "Duke Ai Asks About Government" in the book "Doctrine of the Mean" and also attached greatest importance to the words "restore families whose line of succession has been broken, revive states that are extinct, and hold the helm of government in time of crisis" in this chapter. ("Political Morality") He said that the fundamental meaning of the "course of the Mean" was that "all things in the world have specific principles admitting of no change, and there is nothing new and wonderful in them." ("The Gist of the Course of the Mean and the Basic Theory for Generals") "Basically, what is new or old is of no material significance....The newest thing is the oldest and the oldest thing is the newest." (Speech on July 17, 1934) He really had revealed his obdurate opposition to the revolution.

Chiang Kai-shek's disciples and the philosophers in his employ worshipped these words as principles for them to look up to. His "theoreticians" even made a fuss with the two characters of "Chung Cheng," the name of Chiang Kai-shek. They nonsensically said that "because he is in the center and correct, he can tolerate and assimilate everything." (Ch'en Li-fu's "Standard Version of the Three People's Principles") All this fully showed that the object of the Kuomintang reactionaries in wildly publicizing the "course of the Mean" was to defend the old things, the fascist dictatorship of the big landlord class and the big bourgeoisie, as well as the semi-colonial and semi-feudal system on the verge of extinction.

This Chiang Kai-shek who has preached the "doctrine of the Mean" all the time is precisely a devil capable of killing without even a blink of the eyes. There is really no way to count the number of Communist Party members and revolutionary people he has slaughtered. Within three or four years after the "April 12" coup, under the reactionary slogan that "it is better to kill the wrong people than to release the wrong people," he slaughtered more than one

million revolutionaries. During the ten years long civil war, he ordered the promotion of the "three-all policy": "First, all able-bodied men in the 'bandit' area should be executed; second, all houses in the 'bandit' area should be burned down; third, all food grain in the 'bandit area'...which cannot be removed should be burned." It was he who talked at length about the spirit of "chopping a bunch of tangled hemp with a sharp knife" at a "conference of high-ranking generals" on October 2, 1933. He openly declared that he himself was "a supreme commander who advocates the chopping of a bunch of tangled hemp with a sharp knife and is looking for generals capable of doing the same thing!" This reactionary who talked all the time about the "course of the Mean" "chopped at a bunch of tangled hemp with a sharp knife" in this way and did not follow the "course of the Mean" in the least when the suppression of the revolutionary people was involved.

IV

In the course of leading the Chinese revolution and waging struggle against the reactionaries at home and abroad and the opportunists within the Party, Chairman Mao has thoroughly criticized and repudiated the philosophy of the Mean.

During the period of the First Revolutionary Civil War, there emerged the doctrine of Tai Chi-t'ao which called for "knocking down imperialism with your left hand and knocking down the Communist Party with your right hand." In the article "Analysis of the Classes in Chinese Society," Chairman Mao strongly denounced the emergence of such bourgeois reactionary political program that bore the feature of the "course of the Mean." Following this, in the well-known document "Report on An Investigation of the Peasant Movement in Hunan," Chairman Mao again refuted the reactionary theory which labelled the workers and peasants' movement as "going too far."

At the time, the broad masses of peasants rose in revolt and the revolutionary situation was excellent. However, the Kuomintang rightists and the Right-deviation opportunists within the Party represented by Ch'en Tu-hsiu cried that the workers and peasants' movement was "overdone," "going too far," "abnormal" and "really too much." Flaunting the tattered banner of the "course of the Mean," they put forward the reactionary fallacy that "one cannot go beyond the proper limits in righting a wrong."

Chairman Mao listed the fourteen great achievements of the peasant movement to strongly denounce this reactionary fallacy. He said, "Proper limits have to be exceeded in order to right a wrong,or else the wrong cannot be righted." "Many actions which have been labelled as 'going too far' are actually what the revolution needs in the revolutionary period." What the reactionaries called "going too far" precisely represented the revolution. What the reactionaries called "abnormal" precisely represented the emancipation of the peasants. According to the philosophy of the Mean, the reactionaries called the old conventions and the old feudal order the "proper limits" and described the sabotage of such old order as "going beyond the proper limits." Chairman Mao pointed out that this fallacy "may seem to be plausible" but was actually "a landlord theory that upholds the interests of the privileged classes," a reactionary theory for impeding the peasant

movement and sabotaging the Chinese revolution. Only by "going beyond the proper limits" could "the wrong be righted." This also meant that only by using the revolutionary method of the masses could the old feudal order be brought to its end.

The philosophical work "On Contradiction" written by Chairman Mao during the period of the Second Revolutionary Civil War is a sharp weapon for criticizing and repudiating the philosophy of the Mean. "It is only the reactionary ruling classes of the past and present and the metaphysicians in their service who regard opposites not as living, conditional, mobile and transforming themselves into one another, but as dead and rigid, and they propagate this fallacy everywhere to delude the masses of the people, thus seeking to perpetuate their rule." This statement by Chairman Mao has basically destroyed the philosophy of the Mean and exposed its reactionary essence.

All kinds of philosophy of the Mean, ranging from Confucius down to Chiang Kai-shek, advocate "Heaven changeth not, likewise the Tao changeth not" in essence. They look upon opposites as things rigid and dead that cannot be transformed. They admit that each of the contradictory aspects within the confines of the old order of domination depends on each other for its existence, and describe such dependence on each other for existence as "equilibrium," "harmony," "law of heaven" and "correct course." They deny that there is at all times struggle between the contradictory aspects and that the development of this struggle necessarily leads to the disruption of the old unity or the sabotage of the old order of domination, and the transformation of these aspects into new things. "The task of communists is to expose the fallacies of the reactionaries and metaphysicians, to propagate the dialectics inherent in things, and so accelerate the transformation of things and achieve the goal of revolution."

During the war of resistance against Japan, Chairman Mao criticized and repudiated Right-deviation capitulationism represented by Wang Ming who "only talked in terms of alliance but not of struggle" and "prized harmony." He pointed out that such a line could only result in "the betrayal of a whole class and a whole revolution." ("The Question of Independence and Initiative within the United Front") During the war of liberation, Chairman Mao unremittingly criticized and repudiated the "middle-of-the-road line" spread by the bourgeoisie forces of the right wing. Especially at the crucial juncture when the people's war of liberation was about to win victory throughout the country and the Kuomintang reactionaries were doomed to extinction, Chairman Mao wrote the important document, "Carry the Revolution Through to the End."

At the time, for the sake of preserving the reactionary forces, the US-Chiang reactionaries launched a peace offensive on the one hand, regrouped and drilled their troops south of the Yangtze River on the other, and plotted to stage a comeback. To meet the need of the US-Chiang reactionaries, some "liberalists" also cried for "peace." They tried their utmost to halt the revolution where it was, and to moderate any further advance. Among them, some even advocated that "the country should be demarcated into the North and the South with the Yangtze River as the line of demarcation." Some clamored that "sharp weapons are inauspicious" and wanted the Chinese people to recall their troops at once. Some even called for investigating the responsibility of the Communist Party for the "civil war" and urged the Chinese Communist Party to guarantee "the employment of alien elements"

and the "non-use of armed forces." In short, they forbade the destruction of the Chiang Dynasty and wanted us to abandon the revolution halfway. They wanted to protect the Kuomintang reactionaries under the slogan of the "doctrine of the Mean" so that they could counter-attack again one day and plunge the Chinese people once again into a bloodbath.

Chairman Mao thoroughly refuted this malicious "doctrine of the Mean" and called on all revolutionary people and friends of the people throughout the country to firmly unite as one, and under the leadership of the Chinese Communist Party, "to thoroughly wipe out the reactionary forces and to thoroughly develop the revolutionary forces until the founding of the republic of people's democracy within the confines of whole China." The people of the whole country carried out this revolutionary line of Chairman Mao's, smashed the intrigues and plots of the Kuomintang reactionaries, carried the revolution through to the end and gave birth to the great People's Republic of China of today.

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The historical facts show that the "doctrine of the Mean" is a sinister and malicious ideological weapon, a reactionary philosophy for the reactionaries, the counter-revolutionary classes and the counter-revolutionary forces to suppress the revolutionary people, the revolutionary classes and the revolutionary forces, to launch counter-attack and settle accounts in the reverse, and to stage a comeback. It uses the mantle of eclecticism to cover up its reactionary nature in obdurately upholding the old things, its anti-revolutionary dialectics and its anti-struggle philosophy. It is for deceiving the masses and benumbing the revolutionary fighting spirit of the people, and is used as a smoke-screen for launching a large-scale attack against the people. Those advocating the "doctrine of the Mean" are a group of very sinister and malicious fellows. Where the tune of the "doctrine of the Mean" is sung loudest, the attack launched by the reactionaries against the people is more ruthless there. Where the "doctrine of the Mean" does not work, history moves forward there.

Hidden in a dark corner, the renegade and traitor Lin Piao used the "doctrine of the Mean" to maliciously attack our socialist revolution as "going too far" and "too radical." He attacked our struggle against revisionism as "going too far in action and vituperation." His purpose was to undermine the socialist revolution, subvert the proletarian dictatorship, capitulate to Soviet revisionism and turn China into a colony of Soviet revisionist social-imperialism. Like other reactionaries in history, this reactionary Lin Piao praised the "rationality of the doctrine of the Mean" and clamored that "it is wrong to go too far." Actually, he was engaged in a counter-revolutionary plot and nothing was too bad for him. Less than half a year after he talked about "the rationality of the doctrine of the Mean," he jumped forth at the 2nd plenum of the 9th CPC Central Committee to engineer a counter-revolutionary coup d'etat in a vain attempt to usurp leadership in the Party. After the failure of this plot, he assembled a fascist "fleet," schemed for assassination and rew up the counter-revolutionary "Outline of Project '571'" in a vain attempt to assassinate the great leader Chairman Mao, set up another Central Committee and enter the service of Soviet revisionism. His stratagems were so sinister and malicious, but he was unable to escape the punishment of history in the end.

The unity of opposites is a fundamental law of the universe. Since the demarcation of mankind into classes, the history of the past several thousand years has been the history of class struggle. The Marxist philosophy is the philosophy of struggle. Through thoroughly criticizing and repudiating the reactionary "doctrine of the Mean," carrying the struggle for criticism of Lin Piao and Confucius through to the end, grasping this powerful ideological weapon of revolutionary dialectics and waging struggle against all reactionary forces for restoration and retrogression, the cause of socialist revolution is bound to win still greater victories.

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## Jen-min Jih-pao Article Criticizing Confucius' "Doctrine of the Mean"

(NCNA-English Peking, Mar. 26, 1974)

a recent "people's daily" article cites facts showing that over the past 2,000 years and more reactionaries in china all resorted to the confucian "doctrine of the mean" to benumb the fighting will of the people and suppress the revolutionary people, revolutionary classes and revolutionary forces, to stage a counter-attack in revenge and to restore the old order.

the renegade and traitor lin piao, waving the tattered flag of the doctrine, viciously slandered the dictatorship of the proletariat and the socialist revolution. at the same time, he hatched a plot for assassination and a counter-revolutionary armed coup d'etat.

the article recalls how chairman mao, in leading the chinese revolution, penetratingly criticized the "doctrine of the mean" and exposed its reactionary nature in the struggle against reactionaries at home and abroad and against opportunists within the party.

entitled "insidious doctrine of the mean", the article by the revolutionary mass criticism group of the tientsin institute of history in north china, reads in part:

every philosophy reflects the interests of a specific class. the emergence of a new philosophy often epitomizes a particular class struggle. producing the "doctrine of the mean", confucius took the reactionary stand of the slave-owning class at the time and said, "the superior man embodies the course of the mean; the mean man acts contrary to the course of the mean."

the autumn and spring and the warring states periods (770-221 b.c.) were times of great disorder. slaves rose in rebellion and the slave system was tottering. the reformers, who represented the interests of the landlord class, and the legalist ideology that embodied this political demand, thus emerged. philosophically, a rudimentary dialectical ideology that regarded "change" as an "ordinary course of events" came into being. from its very inception, the "doctrine of the mean" stood in opposition to rebellion, progress and reform as well as to dialectics.

confucius peddled the "doctrine of the mean", but he was merciless and brutal. he was a tyrant and never acted according to that doctrine. he clamoured that the slaves who rebelled against slave-owners and the rising feudal forces that "rebel against the rulers" should be ruthlessly suppressed. he had the reformer shaocheng mao murdered.

he appealed to the king of lu state to attack neighbouring chi state. he hated his disciple jan chiu who had a tendency toward reform and called on other disciples to "beat the drum and assail" him. the people who rebelled against the rulers, upheld reform and opposed the "doctrine of the mean" were thus murdered, attacked and suppressed.

after the han dynasty (206 b.c.-220 a.d.), many feudal rulers used the "doctrine of the mean" to define feudal rule as "everlasting". they also used it to advocate compromise and reconciliation, to fool the working people, to negate the class struggle of the oppressed people and maintain their reactionary rule.

but the trend of history cannot be held back. the political power of the slave system collapsed. chin shih huang, the first emperor of the chin dynasty, respected the legalist school and opposed confucian doctrines, especially the "doctrine of the mean", and overthrew the political power of the slave system.

tseng kuo-fan (1811 a.d.-1872 a.d.), the first big executioner in modern chinese history, was the first reactionary in modern china to "run the army", "run the government" and "run the home" by means of the philosophy of the mean. he was governor of kiangsu and chekiang provinces and governor of chihli (hopei) province in the ching dynasty (1644 a.d.-1911 a.d.). he brutally suppressed the revolution of the taiping heavenly kingdom and another peasant uprising, the nien or "torch-bearer" movement.

tseng kuo-fan well understood that the benevolence, righteousness, rites and wisdom preached by confucius, as well as punishment and rewards were means to rule. he used the reactionary philosophy of the "doctrine of the mean" to achieve the reactionary aim of benumbing the people's fighting will and prevent the collapse of the feudal order.

the great revolutionary movement of the taiping heavenly kingdom (1851-1864), the largest peasant uprising in chinese history, was rising. with growing momentum, the chinese people swept away the rubbish and filth left over by confucius and shook the last feudal dynasty in china. tseng kuo-fan, a reactionary neo-confucianist, organized the hunan army, which had as its backbone landlord class elements, and raised the sinister flag of defending confucian philosophy. he wrote a commentary on "the mean" and set it as a classic that to be read sentence by sentence by the commanders of the hunan army. at that time emperor hsien feng went to the confucian temple on many occasions to offer sacrifices to confucius and himself lectured on "the mean" to high-ranking officials. the feudal rulers, then in their death throes, attempted to use the philosophy of the mean to arouse the whole landlord class, block the

torrent of the revolution and prevent the collapse of feudalism.

tseng kuo-fan, this defender of confucian philosophy who talked about "the mean" all the time, openly clamoured for being "brutal" and killing people. he even ordered that captives of the taiping army "should all have their eyes gouged out and be given slow torture", or "should all have their heads chopped off". at the battle of wuchang all 700 captives of the taiping army were massacred. at the battle of chungyang all 70-odd captives of the taiping army were "offered as sacrifices alive" and the soldiers of the hunan army were ordered "to cut human flesh and eat it raw". when tienching (the capital of the taiping heavenly kingdom, today's nanking) was captured, more than 100,000 people were massacred within three days and the chinhuai river was covered with corpses.

chiang kai-shek is a most brutal and treacherous fellow. he has esteemed tseng kuo-fan and lauded the philosophy of the mean to the sky. chiang kai-shek gave an "address" to his high-ranking commanders at the army university in the spring of 1936, lecturing specially on "the mean". he said that "the mean" is "the finest and most correct philosophy on life" and "commanders must make an intensive reading of the book 'the mean' and ponder over it carefully." chiang kai-shek also trumpeted: "there is no difference between old and new, ... the newer the thing, the older it is; the older the thing, the newer it is." this showed his obstinate counter-revolutionary intention. his disciples and hired philosophers, however, revered these words as their guides. the kuomintang reactionaries did all they could to advocate the "doctrine of the mean" and their purpose was to maintain old things, the fascist dictatorship of the big landlords and the big bourgeoisie and the dying semi-colonial and semi-feudal system.

this chiang kai-shek who prates about the "doctrine of the mean" is a demon king who slaughters people without blinking an eye. countless communists and other revolutionary people have been massacred by him. in the three or four years after his betrayal on april 12, 1927 chiang kai-shek massacred more than one million revolutionaries under the reactionary slogan "better to kill them by error than let them escape by error". the reactionaries who talk so much of the "doctrine of the mean" did not show a scintilla of "the mean" in suppressing revolutionary people.

chairman mao made a thorough-going criticism of the "doctrine of the mean" while leading the chinese revolution and fighting against the reactionaries at home and abroad and the opportunists inside the party.

during the first revolutionary civil war period there appeared the doctrine of tai chi-tao, a kuomintang

reactionary who advocated "raise your left fist to knock down the imperialists and your right fist to knock down the communists." chairman mao in his article "analysis of the classes in chinese society" denounced this bourgeois reactionary political programme which appeared in the guise of "the mean".

then in his noted article "report on an investigation of the peasant movement in hunan", chairman mao refuted the reactionary theory that the worker-peasant movement was "going too far". at that time the peasant masses rose up to rebel and the revolutionary situation was excellent. but the right wing of the kuomintang and the right opportunists inside the party represented by chen tu-hsiu clamoured that the worker-peasant movement was "going to extremes", "going too far", "abnormal" and "too much". waving the tattered banner of "the mean", they put forward the reactionary fallacy that "proper limits must not be exceeded in righting a wrong". chairman mao enumerated fourteen great achievements of the peasant movement to denounce the fallacy. he said: "proper limits have to be exceeded in order to right a wrong, or else the wrong cannot be righted." "many of their deeds in the period of revolutionary action, which were labelled as 'going too far', were in fact the very things the revolution required." what the reactionaries described as "going too far" meant precisely the revolution. the things described by the reactionaries as "abnormal" were precisely actions to emancipate the peasants. in accordance with the philosophy of the mean, the reactionaries called the conventions and old feudal order "proper limits" and called destroying this old order "exceeding proper limits". chairman mao pointed out that this fallacy "may seem plausible" but it actually voiced "a landlord theory that upholds the interests of the privileged classes" and was a reactionary theory which obstructed the peasant movement and undermined the chinese revolution. only by "exceeding proper limits" could "a wrong be righted", that is, mass revolutionary methods were needed to end the old feudal order.

chairman mao's philosophical essay, "on contradiction", written in the second revolutionary civil war period, is a sharp weapon for criticizing the philosophy of the mean. "it is only the reactionary ruling classes of the past and present and the metaphysicians in their service who regard opposites not as living, conditional, mobile and transforming themselves into one another, but as dead and rigid, and they propagate this fallacy everywhere to delude the masses of the people, thus seeking to perpetuate their rule." this analysis of chairman mao's completely shatters the philosophy of the mean and reveals its reactionary nature. all variants on the philosophy of the mean, from confucius down to chiang kai-shek, by their nature advocate that "heaven changeth not, likewise the tao changeth not", regard

opposites as rigid, dead and immutable, recognize only the interdependence of the two contradicting aspects within the framework of the old order and term such interdependence as "chung", "harmony", "divine principle" and the "right way", and refuse to recognize the existence of the struggle between the two contradicting aspects as continuing from beginning to end and the fact that the development of this struggle inevitably leads to the breakdown of the old unity, that is, the destruction of the old order and its transformation into something new. "the task of communists is to expose the fallacies of the reactionaries and metaphysicians, to propagate the dialectics inherent in things, and so accelerate the transformation of things and achieve the goal of revolution."

in the period of the war of resistance against japan, chairman mao criticized the right-deviationist capitulationism represented by wang ming who advocated "alliance only, and no struggle". this line followed the precept that "harmony is to be prized". chairman mao pointed out that it would only "result in the betrayal of a whole class and a whole revolution". in the period of the war of liberation, chairman mao time and again condemned the "middle road" peddled by the right-wing forces of the bourgeoisie. particularly at the critical moment when the people's liberation war was about to be crowned with country-wide victory and when the kuomintang reactionaries were about to collapse completely, chairman mao wrote another important article "carry the revolution through to the end". at that time, the u.s.-chiang reactionaries, in order to preserve their reactionary forces, launched a "peace talk" offensive on the one hand and on the other hand reorganized and trained troops south of the yangtze river in a bid to stage a come-back. a number of self-styled "liberals" also cried for "peace" to meet the needs of the u.s.-chiang reactionaries. they strove with might and main to halt the revolution where it was or, if it must advance, to moderate it. some of them advocated that the communists and the kuomintang should "take the river as the boundary and rule their respective territories south and north of the river". others went so far as to demand an investigation into the responsibility the chinese communist party should bear for the "civil war" and want the chinese communist party to guarantee "accommodating hostile elements" and "never using force of arms". all in all, they forbade us to destroy the chiang dynasty thoroughly and wanted us to renounce the revolution halfway. they wanted to protect the kuomintang reactionaries under the signboard of the "doctrine of the mean" so that they could come back one day and plunge the chinese people into a blood-bath once again. chairman mao penetratingly refuted this sinister doctrine, and called on the revolutionary people throughout the country to unite more solidly and,

led by the chinese communist party, work for "the complete destruction of the reactionary forces and the thoroughgoing development of the revolutionary forces until a people's democratic republic on a country-wide scale is founded". the chinese people implemented chairman mao's revolutionary line, smashed the kuomintang reactionaries' conspiratorial intrigues and carried the revolution through to the end, thus giving birth to today great people's republic of china.

the "doctrine of the mean" is a sinister ideological weapon. it dons a cloak of eclecticism to cover up its reactionary essence of stubbornly preserving the old things and opposing revolutionary dialectics and the philosophy of struggle. it deceives the people, lulls their revolutionary fighting will and, under this smokescreen, wantonly attacks them. those who advocate this doctrine are sly and treacherous fellows. where this doctrine is played up, the reactionaries invariably mount a cruel onslaught against the people. where this "doctrine" is unpopular, history advances in big strides.

in a dark corner, the renegade and traitor lin piao used the "doctrine of the mean" to viciously slander our socialist revolution as something "excessive" and "going beyond the limit", and slander our struggle against revisionism as "going to extremes" and "abusive". his aim was to undermine the socialist revolution and subvert the dictatorship of the proletariat, and surrender to soviet revisionism and turn china into a colony of soviet revisionist social-imperialism. like all reactionaries in history, lin piao said that "the doctrine of the mean..... is rational" and clamoured that "going to extremes is wrong", but he actually engaged in counter-revolutionary deals and went to extremes in doing bad things. hardly six months after lin piao said that "the doctrine of the mean ... is rational", he hastily attempted a counter-revolutionary coup at the second plenary session of the party's ninth central committee to usurp party leadership and seize state power. when this plot failed, he mustered his fascist "fleet" (secret agents) and resorted to assassination and worked out the counter-revolutionary "outline of 'project 571'" in an attempt to murder our great leader chairman mao, establish a bogus central committee and defect to soviet revisionism. although he employed such sinister and vicious means, he could not escape the punishment meted out by history.

DISCUSSIONS OF ROLE OF WOMEN IN CRITICISM OF LIN PIAO AND CONFUCIUS

## Smashing the Iron Chains of 1,000 Years Standing, Women Prop Up "Half the Sky"

by

the Women Oil Extracting Team of the Tach'ing Oilfield

(Peking Kuang-ming Jih-pao, March 6, 1974)

In socialist new China, the laboring people are the masters of the country. In political, economical, cultural, social and other fields and in the family, we the broad masses of laboring women, have enjoyed equality with male comrades. The shackles of "men being superior to women" imposed by Confucius on the women have been shattered. The wisdom and strength latent in the broad masses of women have been emancipated. Guided by Chairman Mao's revolutionary line, the broad masses of women have taken an active part in the socialist revolution and socialist construction and propped up "half the sky" of socialism.

"Men being superior to women" is an important component of Confucius' reactionary ideology. To maintain and save the reactionary rule of the slave-owning class, he vigorously preached "men being superior to women," "men leading and women following," and other reactionary ethical precepts and even openly cursed us women, saying such nonsense as "Of all people, girls and servants are the most difficult to behave to." To give free scope to this reactionary ideology, Confucius' followers again concocted a set of man-eating feudal ethics represented by the "three bonds and five constant virtues" and "three degrees of dependence and four moral obligations." For several thousand years, the reactionary ruling classes through the ages firmly bound women with these iron chains, until the broad masses of women lost all rights politically, economically and in their livelihood. Women had really been relegated to the lowest stratum of the Hell in the old society.

In the course leading the Chinese people to carry out revolutionary struggle, the great leader Chairman Mao showed great concern for the liberation and emancipation of us women. He affirmed the role of women in the revolutionary struggle and pointed out, "Women represent half of the population. The economic status of laboring women and the situation of their being particularly liable to oppression point to women's pressing need for revolution and their being a decisive force in the success or failure of the revolution." Chairman Mao also said, "The day the women of the whole country rise up is the time of victory for the Chinese revolution." Chairman Mao's revolutionary line is a source of strength for the emancipation of us women.

In the long years of revolutionary war, the broad masses of revolutionary women along with the people of the whole country made great contributions to the liberation of the Chinese people. Since the founding of the new China, the broad masses of women have brought into play their wisdom and strength repressed for several thousand years. Under the guidance of Chairman Mao's revolutionary line, they have taken an active part in the three great revolutionary movements

to become an indispensable force on various fronts throughout the country. Especially after being tempered in the great proletarian cultural revolution, the broad masses of women have further raised their consciousness in class struggle, the two-line struggle and continuous revolution. They pay attention to important state affairs and the major events of the world, and think of serving better the people.

However, Lin Piao and his ilk, faithful disciples of Confucius, mortally feared and bitterly hated the emancipation of the laboring women as masters of the country. They nonsensically said that women were "ideologically backward," thought only in terms of "edible oil, salt, sauce, vinegar and firewood," had "no great future," and could not "wait on their husbands" and "take charge of household chores," and that "women must devote their energies to their husband," etc. He vainly attempted to fetter us women once again with the spiritual shackles of Confucius' doctrine "men being superior to women" so as to turn the broad masses of women into short-sighted and subservient and obedient slaves, thus enabling them to change fundamentally the Party's basic line and policies, subvert the proletarian dictatorship and restore capitalism. But they had made a wrong calculation.

Led by the Party and Chairman Mao,the broad masses of us women have become a new force in the socialist revolution and construction and played an increasing role on various fronts. The practice of struggle by us of the women's oil extracting team at the Tach'ing Oilfield is an effective criticism of such theories as "men are superior to women" and "women are backward" advocated by Lin Piao and Confucius.

Our team was set up in 1970. At that time, it was made up of new workers with less than two years of work experience and at the average age only 20. With these 100-odd young women from all parts of the country forming an oil extracting team, this was to us really a test. In the past few years, we seriously studied works by Marx and Lenin and Chairman Mao's writings and applied revolutionary theories in guiding our practice of struggle. In transforming the objective world, we transformed at the same time our subjective world. The launching of a penetrating campaign to criticize Lin Piao and rectify style of work and the continuous study of the Party's basic line enabled the workers of the whole team to further raise their awareness of class struggle, the two-line struggle and continuous revolution, to arouse their revolutionary enthusiasm, and consciously to work vigorously and assiduously in keeping with the spirit of the general line for socialist construction. All along, the various production assignments entrusted by the state were fulfilled in a relatively satisfactory manner.

For several years after the establishment of the team, the state's crude oil production plan was fulfilled ahead of schedule every year, and the utilization rate of oil wells reached 100 percent. The aim of keeping the oilfields free from oil stains and the insides of wells free from fallen objects was achieved. The percentage of first-grade posts reached over 70 percent. In accordance with Chairman Mao's "May 7 Directive," we also got going to cultivate over 80 mow of land and keep more than 30 head of pigs and several tens of chickens. Self-sufficiency was basically achieved in vegetables and subsidiary foodstuffs. During the three great revolutionary movements, we got tempered ideologically and acquired more skills. We "Red Guards" of those years vigorously grew to maturity.

For three consecutive years, our team was cited an advanced unit in the oilfield. In 1972, it was also cited an advanced group of the province and awarded the title, "An Oil Extracting Team of Iron Women." Over the course of three years after the founding of the team, 13 comrades joined the Chinese Communist Party and 34 the Communist Youth League and 12 were elected to leading posts at various levels in Tach'ing. The facts show that guided by Chairman Mao's revolutionary line, women can do what men can do.

Well overhauling is a type of work calling for a higher level of technical knowledge and a greater intensity of labor. In the past, such work was all along done by specialized teams and men. Due to the very rapid development of the oilfield, the specialized well-overhauling teams for a time failed to catch up. So we took over this burden. At that time, we had not even a well-overhauling machine, and there were really numerous difficulties. But everyone firmly pledged: "We are all young women that have grown up in the great proletarian cultural revolution and must win glory for Chairman Mao and must not let the women of China down." No matter how great the difficulties are, we also must go forward!" They worked in concert and meant what they said. When there was no equipment, they set out to build it. They got hold of usable waste materials of several dozen varieties, and under the guidance of old master workmen, after spending 12 days and nights on installation and trial-making, they at last turned out a liquid-pressure well-overhauling machine. After that, they used between 40 and 50 carrying poles to carry the well-overhauling machine of several thousand catties to the well site over 3 li away.

At that time, it was still very cold. At the time of overhauling the well, water splashed down from the derrick more than ten meters high onto the bodies and heads of the comrades at work. Their work uniforms quickly became "icy armors" and their broad-tip shoes "crystal shoes." The ropes of the well-overhauling machine were hanging with icicles more than one foot long. As the machine shook and trembled, ice lumps rained down like hail. But all of them had the great revolutionary objective in mind, and they rushed for the dangerous jobs and the heavy loads. The well site was a bustling scene. After five days and nights of heroic fighting, the overhaul of this well was completed, and the oil well was assured of normal production.

To insure the oil well of high and steady output, we also actively carried out scientific experiments, vigorously introduced technical innovations and continuously raised the level of production management. The members of the oil-extracting team carried forward the revolutionary traditions of Tach'ing and adhered to the revolutionary style of "three honests"* and "four stricts."** After conducting a host of investigations and studies, the geological conditions of the oil and water wells under the control of the whole team, the pressure of oil layers and production performance were more clearly understood. A large mass

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* Be honest people, make honest confessions and do honest things. - SCMP Ed.

** Strict demands, strict organization, strict attitude and strict discipline. - SCMP Ed.

of first-hand data was acquired for the scientific management of the wells. We also got going to build over 400 production tools with waste and discarded materials. Our team had an "exhausted well" which had not yielded oil for a long time. To "revive" this well, several women went to the site to look for data again and again for analysis. They visited many units and had at their fingertips the "history" of this well. With the cause of the conversion of an "active" well into an "exhausted" well found, and the principal contradiction laid hold of, a series of effective measures were adopted. This well was brought back to "life" and the crude oil output was also increased to double that its former output.

In this way, we women of new China have played a role in propping up "half the sky" in the three great revolutionary movements. This contemporary Confucius of Lin Piao desperately waved his ancestral master's tattered banner of "men being superior to women," only to further expose his wolfish ambitions in his illusion to usurp leadership in the Party, seize power and restore capitalism. But how can a praying mantis stop a cart with its arms? Lin Piao and company have been crushed to smithereens by the rolling wheel of history. The Lin Piao anti-Party clique has been toppled but class struggle has not yet ended. At present, the class enemies at home and abroad are still clinging desperately to the dead soul of Confucius. They howl mournfully again and again, perform one farcical show after another to honor Confucius, and maliciously attack our struggle to criticize Lin Piao and Confucius. The opposition of the enemy shows precisely that we have done the right thing. The whole body of workers in our Tach'ing women oil extracting team are determined to join the people of the whole country in carrying the criticize-Lin Piao and criticize-Confucius struggle through to the end under the leadership of the Party Central Committee headed by Chairman Mao!

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WORSHIP OF CONFUCIUS BY CHIANG KAI-SHEK

## Jen-min Jih-pao Article Exposes Reactionary Essence of Chiang Kai-shek's Worship of Confucius

(NCNA-English Peking, Mar. 27, 1974)

the chiang kai-shek gang is vilifying the chinese people's great movement to criticize lin piao and confucius and making a big to-do about revering confucius. its aim is to continue deceiving and suppressing the people of taiwan province in a vain attempt to maintain the tottering hereditary chiang dynasty.

liang hsiao made this remark in a recent "peking daily" article exposing the conspiracy and crime of chiang kai-shek, the dictator and the enemy of the people, in worshipping confucius and opposing communism.

the article says: the chiang gang attacks the socialist system and the dictatorship of the proletariat through vilification of the movement to criticize lin piao and confucius. this precisely shows that our criticism of lin piao and confucius has dealt a mortal blow at the chiang kai-shek gang, throwing it into panic.

chiang kai-shek climbed to power by worshipping confucius and opposing communism. when he staged the counter-revolutionary coup on april 12, 1927, he claimed that he slaughtered revolutionaries to "safeguard the inherent culture and morality of china". with blood still on his hands, he went to the confucian temple in chufu, shantung province, to offer sacrifices to confucius. later he unleashed the counter-revolutionary civil wars, played up the worship of confucius and study of confucian classics and repressed the revolutionary, progressive culture developed under the leadership of the chinese communist party. while opposing the communist party, he carried out the policy of non-resistance to japanese imperialist aggression, which, he alleged, embodied the "traditional virtues of loyalty and forbearance". during the latter stage of the war of resistance against japanese aggression, he put out the sinister book "the destiny of china" which advocated "carrying forward" the doctrines of confucius and mencius. he stubbornly persisted in the feudal comprador fascist dictatorship. under chairman mao's leadership, the chinese people overthrew chiang kai-shek's reactionary rule on the mainland in 1949. after he fled to taiwan province, chiang kai-shek set up a society of the philosophy of confucius and mencius and clamoured that he would use the doctrines of confucius and mencius to fight communism. chiang kai-shek's counter-revolutionary records over the past decades are notorious for revering confucius and opposing communism.

the movement to criticize lin piao and confucius launched and led by chairman mao is in full swing throughout the country and hundreds of millions of workers, peasants and soldiers are mounting vigorous attacks on confucius and his latter-day disciple lin piao. and right at this moment the chiang kai-shek gang entrenched on a few islands is putting on a farce of worshipping confucius and opposing communism, openly making bitter complaints on lin piao's behalf. this is "like mourns over the death of like". if we link the current uproars made by the chiang gang with chiang kai-shek's past records of worshipping confucius and opposing communism and draw parallels between these and lin piao's words and deeds, we shall be able to understand why chiang kai-shek is closely connected with lin piao.

the chiang gang clamours for a "counter-attack to recover the country" in the same old tune of "restraining oneself and returning to the rites". forty years ago chiang kai-shek began advocating this doctrine of confucius and set the "rites" as the "cardinal guides for founding the country".

chiang kai-shek's "rites" consist in a dictatorial, anti-communist and traitorous counter-revolutionary dictatorship of the big landlord class and the bureaucrat-bourgeoisie. by clamouring for "recovering the country" chiang kai-shek vainly attempts to pull new socialist china back to the old semi-feudal and semi-colonial state.

lin piao preached "restraining oneself and returning to the rites" in his plot to usurp power, restore capitalism and the lost "paradise" of the landlords and capitalists, and sell out the motherland to the soviet revisionist new tsars.

chiang kai-shek wanted to recover his "kingdom" and lin piao wanted to "return to the rites". how they echoed each other and how closely they worked in collusion exclamation no wonder the chiang gang praised lin piao for his "understanding of the importance of 'restrain oneself and return to the rites.'"

the article then exposes the reactionary essence of the chiang gang and lin piao in preaching the confucian theory of "the mandate of heaven." chiang kai-shek boastfully called himself a "great man" who was "entrusted with important tasks by heaven." lin piao compared himself to "the master of all by mandate of heaven" and "the heavenly horse" which "flies through the skies, solitary and free." both lin piao and chiang kai-shek played the identical fascist tune exclamation they preached "the mandate of heaven" to prepare public opinion for the establishment of their feudal hereditary system.

chiang kai-shek and lin piao were alike. on the one hand, they made their henchmen and diehard followers laud their fascist sons as "great statesmen" and "super-genius." on the other hand, they both taught their sons to worship confucius and study the confucian classics. their purpose was to establish or maintain their family empires of feudal, fascist dictatorship.

however, "the mandate of heaven" is reactionary, deceitful talk. how can it stand the test of time? the chiang family empire by 'the mandate of heaven' was long overthrown by the people of china and the chiang gang fled to a group of islands, while lin piao who called himself a recipient of orders from heaven was blown into debris with no ground to bury his remains.

lin piao and chiang kai-shek both preached the doctrines of confucius and mencius in the same tone. they both tried to bring about a retrogression in the same desperate ways. this is by no means a pure coincidence. it has a profound class root-cause.

the ways of confucius and mencius were the ways of adhering to everything old, retrogression and restoration. they conformed to the political needs of the decadent classes on the downgrade. that is why they became the ideological weapons for reactionaries to maintain their reactionary rule. chiang kai-shek was the political representative of china's big bourgeoisie. on the one hand, he relied on guns from imperialism for armed suppression of the chinese people; on the other, he relied on "spiritual opiates" from confucius and ideas of enslavement from imperialism to deceive the chinese people politically. these were the two pillars of his counter-revolutionary undertaking. like chiang kai-shek, lin piao took the doctrines of confucius and mencius as his weapon to oppose communism and as the spiritual pillar of his counter-revolutionary cause. this is because lin piao was a representative of the overthrown big landlords and big bourgeoisie in the communist party. they were different only in that chiang kai-shek openly waved a sinister anti-communist ensign and lin piao, for his part, waved a red flag to oppose the red flag.

lin piao and chiang kai-shek represented the darkest forces in china. they worshipped confucius in an attempt to put out revolutionary flames and save the old system from collapse. but none of them could escape from their final doom.

MEMORIAL MEETING FOR CH'EN YÜ

Kwangchow Memorial Meeting for Comrade Ch'en Yü

(NCNA-English Kwangchow, Mar. 26, 1974)

comrade chen yu, member of the tenth central committee of the communist party of china, deputy to the third national people's congress, secretary of the c.p.c. kwangtung provincial committee and vice-chairman of the kwangtung provincial revolutionary committee, died of illness in kwangchow on march 21, 1974, at the age of 73.

a memorial meeting was held in kwangchow this morning.

wreaths were presented by the great leader chairman mao and the central committee of the communist party of china.

a portrait of the late comrade chen yu was hung in the meeting hall and below it was the urn containing his ashes, draped with the flag of the communist party of china.

placed in the meeting hall were wreaths from the party and state leaders tung pi-wu, chu teh, chou en-lai, wang hung-wen, kang sheng, yeh chien-ying, chang chun-chiao, chiang ching, yao wen-yuan, li hsien-nien, teng hsiao-ping, hsu shih-yu, wei kuo-ching, saifudin, chen yun, li fu-chun and nieh jung-chen, as well as the n.p.c. standing committee, the state council, the all-china federation of trade unions, the ministry of fuel and chemical industries, the ministry of foreign trade and the china export commodities fair.

there were also wreaths from members of the c.p.c. central committee ting sheng, liu hsing-yuan, liu chien-hsun, an ping-sheng, li ching-chuan, li jen-chih, li jui-shan, chang ping-hua, yu chiu-li, chien chih-kuang, chien cheng-ying, su yu, tsai chang and liao cheng-chih, as well as leading party and government organizations of hunan, hupeh and honan provinces, the kwangsi chuang autonomous region and changchun municipality; and

the c.p.c. kwangtung provincial committee, the kwangtung provincial revolutionary committee, the kwangchow units and the kwangtung provincial command of the chinese people's liberation army, the c.p.c. kwangchow municipal committee, the kwangchow municipal revolutionary committee, various services and arms of the p.l.a. units stationed in kwangchow, the kwangtung provincial and kwangchow municipal committees of the chinese people's political consultative conference, party committees of various regions in kwangtung province, the c.p.c. committee of paoan county in kwangtung province and the party committee of the nantou people's commune, as well as friends of the late comrade chen yu, patriotic personages, and personalities in hongkong and macao.

among those attending the memorial meeting were leading comrades of the kwangtung provincial committee of the c.p.c., the kwangtung provincial revolutionary committee, the p.l.a. kwangchow units and kwangtung provincial command, the c.p.c. kwangchow municipal committee and the kwangchow municipal revolutionary committee: kung shih-chuan, wang shou-tao, chao tzu-yang, chan tsai-fang, lin li-ming, yang mei-sheng, hsiao yuan-li, chiang hsieh-yuan, wu chun-jen, chiu kuo-kuang, yeh chien-min, huang jung-hai, yen teh-ming, chen hai-han, tzu hsiu-lin, chung han-hua, peng chia-ching, wu fu-shan, liang chin-tang, chiao lin-yi, liu chi-fa, liang hsiu-chen, yung wen-tao, liu tien-fu, chang ken-sheng, li chien-chen, tien hua-kuei, chen teh, chang ching-yao, liu chun-yi, sun kan-ching, yu hou-teh, fang yi-hua, chin chao-hsi, shan yin-chang, lung tao-chuan, chu yun-chien, li cheng-chun, tan chih-keng, liang hsiang, teng hsiu-fang, chung ming, tu chen-hsiang, lo fan-chun and kao hsin.

also present were chou hua-min, vice-minister of foreign trade; ayimu, leader of the sinkiang song and dance ensemble; yang kuang, chen yao-tsai and su yu, noted personages from hongkong and macao; kuo ti-huo and huang yu-mou, leading members of the kwangtung provincial committee of the c.p.p.c.c. and patriotic personages; and friends of the late comrade chen yu.

altogether more than 1,500 people including leading cadres of departments under kwangtung province, kwangchow municipality and the p.l.a. units stationed in kwangchow, workers, peasants and soldiers, representatives of all walks of life and medical workers, who attended comrade chen yu during his hospitalization, were present at the memorial meeting.

the meeting was presided over by comrade kung shih-chuan, member of the c.p.c. central committee, secretary of the kwangtung provincial party committee and first vice-chairman of the kwangtung provincial revolutionary committee. comrade chao tzu-yang, member of the c.p.c. central committee, secretary of the kwangtung provincial party committee and vice-chairman of the kwangtung provincial revolutionary committee, delivered the memorial speech.

chao tzu-yang said: "comrade chen yu joined the revolution in 1924 and the communist party of china in 1925. he took part in the great kwangchow-hongkong strike and the kwangchow commune uprising. he served successively as president of the kwangchow seamen's trade union; head of the organization department, secretary of the workers' committee and standing committee member of the kwangtung provincial party committee; standing committee member of the all-china federation of trade unions; head of the industry department of the northeast bureau of the c.p.c. central committee; minister of the fuel industry and minister of the coal industry of the central people's government; provincial governor and the third secretary of the central-south bureau of the c.p.c. central committee.

"comrade chen yu was an outstanding member of the communist party of china. in the past decades, he remained loyal to the party and the people and, under the leadership of chairman mao and the party central committee, diligently studied marxism-leninism-mao tsetung thought and resolutely carried out chairman mao's revolutionary line. he was full of vigour and was open and above board. he worked hard, made himself one with the comrades, maintained close ties with the masses and served the people whole-heartedly. during the great proletarian cultural revolution, he followed closely chairman mao's great strategic plans and resolutely fought against the revisionist lines pushed by liu shao-chi and lin piao.

"we lost a veteran comrade in the death of comrade chen yu, which is a great loss to our party. while mourning over his death in deep grief, we should learn from comrade chen yu his revolutionary spirit, turn our grief into strength and closely rally around the party central committee headed by chairman mao; we should remain modest and prudent and guard against conceit and rashness, firmly carry the struggle to criticize lin piao and confucius through to the end and strive to accomplish the various fighting tasks set by the tenth party congress exclamation"

after comrade chen yu passed away, kung shih-chuan, wang shou-tao, chao tzu-yang, lin li-ming, yang mei-sheng, hsiao yuan-li, chiao lin-yi, chen teh and other comrades went to the hospital to pay last respects to the remains of the late comrade chen yu and expressed sympathy with his family members.

during comrade chen yu's hospitalization, comrade hsu shih-yu, member of the political bureau of the c.p.c. central committee and commander of the p.l.a. kwangchow units, and leading comrades of the province, municipality, the p.l.a. kwangchow units and the kwangtung provincial command went to the hospital to see him.

after the memorial meeting, local party, government and army leaders escorted the urn containing the ashes of the late comrade chen yu to the kwangchow cemetery for revolutionaries.

LITTLE RED GUARDS

## Little Red Guard Propaganda Team in Southwest China Autonomous Chou

(NCNA-English Kunming, Mar. 26, 1974)

a little red guard propaganda team of the tali pai autonomous chou in yunnan province, southwest china, has given hundreds of performances of revolutionary songs and dances for workers, peasants and soldiers to warm welcome in the past few years.

the little red guard propaganda team of hsiakuan city, capital of the chou, is composed of more than 40 children of han, pai, hui, nahsi, tibetan and yi nationalities. ranging from seven to thirteen in age, they are children recommended by the little red guard organizations of the primary schools, and good study and recreational activists. they spend two afternoons a week in theatrical activities. a special group made up of primary school teachers guides them in editting and rehearsing items and helps them with their studies, so that they grow up healthy and study well and raise their art skills.

the propaganda team has put on many song and dance items based on folk tunes of the local minority people to express their love for the great leader chairman mao and inspire the people to unite to win greater victories.

in celebrating the tenth anniversary of chairman mao's call to "learn from comrade lei feng", the team performed "songs of lei feng" in march last year to extol his clear proletarian stand on what to love and what to hate and his communist spirit of utter devotion to others without any thought of self and wholehearted service to the people. this encouraged young people of various nationalities to learn from lei feng. taking him as their example, the little red guards cleaned the sites for performance when they went to factories and villages. they also helped peasants collect manure and do harvesting and other farm work at busy farming seasons.

workers, peasants and soldiers pay attention to the maturing of the little red guards. when the team once arrived at a production team, the poor and lower-middle peasants told them how villagers suffered under the rule of the kuomintang reactionaries in the old society and how they stood up and built the socialist new countryside under the leadership of chairman mao and the communist party after liberation. the little red guards received a vivid class education and rehearsed an item on this topic.

the team goes to the countryside to perform for the commune members during busy farming seasons. the team propagated the movement to learn from tachai in agriculture and fired the peasants with enthusiasm. during holidays, the team carried out activities to support army and help families of armymen. it spreads word about the unity of the armymen and the civilians and the people of various nationalities, and the achievements in the socialist revolution and construction. the team also performs items on young educated people settling in the countryside. these are popular with audiences.

teachers and students make most of the costumes and stage props. the little red guards often go on foot to perform in the nearby factories and villages.

SPRING FARMING

Spring Farming Along Red Flag Canal in Central China

(NCNA-English Chengchow, Mar. 26, 1974)

spring farming is in full swing in linhsien county of central china's honan province.

hundreds of thousands of commune members and cadres are busy watering wheat fields, ploughing and carting manure to fields for autumn-harvested crops and levelling cropland to facilitate irrigation.

criticism of lin piao and confucius has propelled the work. blackboards and wall-newspapers in county offices and at water conservancy work-sites are all devoted to revolutionary mass criticism. cadres and commune members hold meetings during work breaks or after work to condemn lin piao's crimes in plotting for a capitalist restoration and criticize confucius' reactionary canons.

leading members of the county party committee said: "criticism of lin piao and confucius has sparked greater socialist enthusiasm among the commune members and cadres." the county has levelled 14,000 hectares of cropland, about fifty per cent above the same 1973 period, irrigated, applied manure to and cultivated most of the 34,000 hectares of wheat. the county has collected more manure and selected more good seed strains.

at the southern foothills of the taihang mountains, the county in the 1960's dug a 1,500-kilometre-long canal skirting rugged mountains to irrigate its dry farmland thanks to the hard work of its people. as a result, the county harvested 4.3 tons of grain per hectare despite drought last year.

the county last winter organized hundreds of thousands of commune members to build water conservancy works. defying snowstorms and biting cold, they built reservoirs and other water conservancy facilities. some 130,000 people turned out to manage the wheat fields. the county has so far added a dozen small reservoirs, 35 ditches and 1,300 hectares of farmland reclaimed from pebble-strewn sandy beaches. it has ploughed 16,000 hectares of farmland to be sown to autumn-harvested crops.

in the movement to criticize lin piao and confucius, leading members of the county party committee and party committees of 15 people's communes went to work in more than one hundred basic units. they joined the commune members in criticizing lin piao and confucius and in manual labour. people related the great changes that had taken place in linhsien to illustrate their criticism of lin piao's crimes in trumpeting the reactionary ideology of confucius, a representative of the slave-owning aristocrats, in an attempt to restore capitalism.

the cadres and commune members of the hilly tsehsia people's commune repeatedly criticized lin piao and confucius for peddling the fallacies "the highest are the wise and the lowest are the stupid" and "everything is decided by heaven". the commune members did this based on the fact that the masses had shown boundless wisdom and strength in the construction of the red flag canal. they declared: "there is no such thing as 'everything being decided by heaven'. we, the revolutionary people, can transform both society and nature." in higher spirits, the commune members are digging wells, building reservoirs and bringing more land under irrigation.

## Spring Sowing Well Under Way in Northwest China Area

(NCNA-English Yinchuan, Mar. 27, 1974)

spring sowing is proceeding fast and well in a yellow river-irrigated area in northwest china's ningsia hui autonomous region. by mid-march, more than 70 per cent of the scheduled 100,000 hectares of land had been sown to spring wheat and barley despite attacks by successive cold spells.

the current movement to criticize lin piao and confucius has fired the commune members with enthusiasm. while busy with farm work, the peasants of hui and han nationalities hold criticism meetings in the fields during work breaks or in political evening classes. elderly peasants recount their sufferings in the old society to castigate lin piao for advocating "restrain oneself and return to the rites" in his criminal attempt to restore capitalism. people pledge to work harder to develop china's socialist agriculture.

mass scientific experiments have helped spread the use of improved seed strains and farming methods in the past few years. instead of throwing manure at random in the fields, the peasants now deep-plough the land, apply manure deep in the soil and plant the seeds immediately below the topsoil. improved strains account for more than 90 per cent of the wheat sown this spring.

the state supplied the area with 550 tons of insecticides and large quantities of good seed strains before spring farming began. the people's communes and state farms in this area now have six to eight times as many tractors, tractor-drawn ploughs, planters and trailers as in 1965, the year before the great proletarian cultural revolution.

one of china's earliest irrigated basins, the area embraces 10 counties and the city of yinchuan in the bend of the yellow river. the hui and han peasants now work more than 230,000 hectares of farmland. before liberation, there were only 100,000 hectares in the area, which suffered much from alkalination because most of the irrigation and drainage ditches were in disrepair. large-scale farmland improvement and water conservancy projects undertaken by the local people after liberation turned the land into neat rows of rectangular fields crisscrossed by irrigation and drainage ditches and workable by machines.

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* FOREIGN RELATIONS *
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CHINA AND ARGENTINA

## Chinese Acrobatic Troupe Gives Performance in Argentina

(NCNA-English - Buenos Aires, Mar. 25, 1974)

the wuhan acrobatic troupe of china gave another performance here this evening after concluding its tour of the interior of the country. argentine vice president maria estela martinez de peron saw the performance.

accompanying the vice president to see the performance were argentine minister of social welfare jose lopez rega, chinese ambassador cheng wei-chih and head of the acrobatic troupe shen tsien.

the acrobatic troupe performed 17 traditional chinese items, including "bicycle feats", "acrobatics on bamboo poles", "balancing on chairs", and "acrobatics with porcelain jars", to the warm applause of the spectators.

the troupe left the argentine capital for a performance tour of the interior on march 16 after giving its premiere at the presidential residence of "olives". it gave performances at port blanca, san juan and mendoza on march 16, 18 and 19 respectively, to the warm welcome of the spectators. the performances at san juan and mendoza were put on television. the troupe returned here on march 20.

the troupe has given six performances in argentina, including a special one for the armed forces.

CHINA AND AUSTRIA

## Austrian Government Delegation Arrives in Peking

(NCNA-English Peking, Mar. 26, 1974)

an austrian government delegation led by rudolf sallinger, member of the national council and president of the federal economic chamber of austria, arrived in peking by air this morning for a friendly visit to china. rudolf sallinger is scheduled to preside over the opening ceremony of the austrian industrial exhibition due to be held in peking shortly.

the delegation was greeted at the airport by chai shu-fan, chinese vice-minister of foreign trade, wang wen-lin, vice-chairman of the china council for the promotion of international trade, and sun so-chang, deputy director of a department under the ministry of foreign trade. also present were franz helmut leitner, austrian ambassador to china, rudolf klar, leader of the austrian industrial exhibition delegation, and li jae pil, minister-counsellor of the embassy of the democratic people's republic of korea here. end item

032611 -- vice-premier teng hsiao-ping meets delegation of austrian china-research institute

peking, march 26, 1974 (hsinhua)-- teng hsiao-ping, vice-premier of the state council, this afternoon met and had a friendly conversation with the delegation of the council of the austrian china-research institute led by dr. bruno pittermann.

present on the occasion were aystrian ambassador to china franz helmut leitner and his wife, and minister a. moebius of the austrian embassy in peking.

on hand also were vice-president li en-chiu and permanent council member chung han-chiu of the chinese people's association for friendship with foreign countries.

## Vice Minister Chai Shu-fan Gives Banquet in Honor of Austrian Government Delegation

(NCNA-English Peking, Mar. 27, 1974)

chai shu-fan, chinese vice-minister of foreign trade, gave a banquet here this evening to welcome rudolf sallinger, member of the national council and president of the federal economic chamber of austria, and his wife and the austrian government delegation he is leading.

among the guests were franz helmut leitner, austrian ambassador to china, and his wife, and rudolf klar, leader of the austrian industrial exhibition delegation.

among those present were chairman wang yao-ting and vice-chairman wang wen-lin of the china council for the promotion of international trade, and wang pen-tso, deputy director of a department under the ministry of foreign affairs.

the banquet proceeded in a friendly atmosphere. in their speeches, vice-minister chai shu-fan and delegation leader rudolf sallinger expressed the hope that the friendship between the peoples of china and austria and the economic and trade relations between the two countries would develop constantly.

## Unearthed Chinese Relics Welcomed in Vienna

(NCNA-English Vienna, Mar. 26, 1974)

"the exhibition of unearthed relics of the people's republic of china" has been warmly welcomed by the people in austria.

100,000 people have so far visited the exhibition which was opened on february 21. mrs. hertha firnberg, austrian minister of science and research, today presented the 100,000th visitor with a souvenir.

austrian foreign minister rudolf kirchschlaeger and finance minister hannes androsch visited the exhibition several days ago.

CHINA AND BURUNDI

## Chang Hsiang-shan Meets and Fetes Burundi Delegation

(NCNA-English Peking, Mar. 26, 1974)

chang hsiang-shan, deputy head of the international liaison department of the central committee of the communist party of china, this evening met and feted all members of the delegation of the trade union and women's union of burundi with germain nkwirikiye as its leader and nahimana clemence as deputy leader. they had a warm and friendly conversation.

burundi ambassador to china shibura albert and his wife were present on the occasions.

present also were leading members of chinese organizations concerned, including ou tang-liang and wu hsueh-chien.

at the banquet hosts and guests repeatedly toasted to the constant development of the friendship between the peoples, workers and women of china and burundi.

the delegation arrived here on march 23.

CHINA AND JAPAN

## Japanese Goodwill Shipping Delegation Arrives in Peking

(NCNA-English Peking, Mar. 26, 1974)

an 8-member maithuru goodwill shipping delegation of japan led by satani yashushi, mayor of maithuru city, arrived here by air yesterday at the invitation of the china ocean shipping company.

chang kung-chen, general manager of the china ocean shipping company, was among those greeting the delegation at the airport.

on hand were also japanese friends in peking hiroaki kitamura and yoshikiyo hyodo.

### Japan-China Friendship Physical Culture Experts Delegation Leaves China for Home

(NCNA-English Peking, Mar. 26, 1974)

the japan-china friendship physical culture experts delegation led by takashi ono, its deputy leader, and toshizoo hasegawa, its secretary-general, ended its friendly visit to china and left peking for home by air this morning via kwangchow. its leader hisatao yamaguchi had left for home earlier.

the all-china sports federation gave a reception in honour of the japanese friends on the evening of 23rd and chao cheng-hung, a leading member of the federation, was present. the japan-china friendship physical culture experts delegation gave a reciprocal reception yesterday evening.

during their stay in peking, the japanese friends had discussions with chinese organizations concerned and visited the peking physical culture institute, tsinghua university, outdoor and indoor stadiums, scenic spots and historical sites. the japanese friends arrived in peking on the 21st after visiting kwangchow, shanghai and wuhsi.

## CHINA AND KUWAIT

### Chinese Ambassador Fetes Kuwaiti National Assembly Speaker Back from China Visit

(NCNA-English Kuwait, Mar. 26, 1974)

chinese ambassador to kuwait sun sheng-wei gave a banquet last evening in honour of khalid salih al ghuneim, speaker of the national assembly of kuwait, his wife and two other recent visitors to china.

present at the banquet were kuwaiti minister of social affairs and labour hamad mubarak el ayyar, minister of awqaf and islamic affairs rashed el farhan, and a number of parliamentary members.

the banquet proceeded in a warm and friendly atmosphere.

CHINA AND SYRIA

## Young Syrian Friends Leave Peking for Home

(NCNA-English Peking, Mar. 26, 1974)

the delegation of the federation of revolutionary youth and the national union of students of syria led by faycal sinmak left peking for home by air this afternoon after its visit to china.

while in china, the young syrian friends visited peking, nanking, wuhsi and shanghai and had extensive contacts with chinese youth. the young guests told chinese youth about the syrian people's and youth's heroic struggle against israeli aggression. the young chinese pledged their firm support to the people and youth of syria and other arab countries in their just struggles against imperialism and israeli zionism.

chang hsiang-shan, deputy head of the international liaison department of the central committee of the chinese communist party, met and feted the delegation on march 13. syrian ambassador to china jabr al-atrash gave a dinner yesterday for its visit to china.

CHINA AND TANZANIA

## Premier Chou En-lai and President Nyerere Continue Talks

(NCNA-English Peking, Mar. 26, 1974)

chou en-lai, premier of the state council, and julius k. nyerere, president of the united republic of tanzania, continued talks today in a cordial and friendly atmosphere.

## President Nyerere Visits Peking University

(NCNA-English Peking, Mar. 26, 1974)

julius k. nyerere, president of the united republic of tanzania, and other distinguished tanzanian guests visited peking university this morning in the company of wu teh, chairman of the peking municipal revolutionary committee.

with red banners and streamers of welcome fluttering under the bright sunshine, the campus of peking university today was permeated with an atmosphere of unity and friendship between the peoples of china and tanzania. when president nyerere and the other distinguished guests arrived, wang lien-lung, chairman of the peking university revolutionary committee, warmly shook hands with them. worker-peasant-soldier students, who lined the route, waved the national flags of the two countries, garlands and colourful ribbons to extend a warm welcome to the distinguished guests.

huang hsin-pai, vice-chairman of the university revolutionary committee, gave the guests a brief account of the university's history and achievements in the revolution in education since the beginning of the great proletarian cultural revolution. with great interest, president nyerere asked the hosts about the enrollment and teaching of the university.

the guests of honour then attended an english class. in an oral drill, the teacher and students extended a hearty welcome to president nyerere and praised the profound friendship between the chinese and tanzanian peoples. they paid high tribute to the tanzanian people for the important achievements they had made under the leadership of president nyerere in safeguarding national independence, defending state sovereignty and developing the national economy and culture. president nyerere thanked the teacher and students for their friendly feelings.

the tanzanian president and his party also viewed the specimen room and laboratory of the department of biology, and saw a students' training session in the gymnasium. they were honoured at a performance of songs and dances presented by students and teachers.

accompanying president nyerere on the visit were also chinese ambassador to tanzania li yao-wen and tanzanian ambassador to china r.s. wambura.

some of the distinguished tanzanian guests toured the great wall this afternoon.

President Nyerere Visits Tsunhua Hsien

(NCNA-English Shihchiachuang, Mar. 27, 1974)

julius k. nyerere, president of the united republic of tanzania, and the other distinguished guests from tanzania, arrived in tsunhua county of hopei province by special plane this morning to visit the well-known shashihyu production brigade and see the county's locally-run industry. they were accompanied by ngapo ngawang jigme, vice-chairman of the standing committee of the national people's congress, ho ying, vice-foreign minister, and tang ke, vice-minister of the fuel and chemical industries.

the guests were given a warm welcome at the airport by liu tzu-hou, chairman of the hopei provincial revolutionary committee, wang kuo-fan, chairman of the tsunhua county revolutionary committee, and leading members of the provincial revolutionary committee and the tangshan administrative regional revolutionary committee, including ma li, wang kuei-hua, hsu chia-hsin and ho yi.

today, shashihyu production brigade was permeated with a warm atmosphere of friendship between the peoples of china and tanzania. a streamer bearing the slogan "a warm welcome to president nyerere" was hung over the village and red banners were fluttering in the wind. the commune members in their holiday best gathered at the entrance to the village, waiting for the distinguished guests from east africa. a commune member said: "that the distinguished tanzanian guests have made light of a long journey to visit us is a tremendous encouragement to us." when president nyerere and his party arrived by cars, chang kuei-shun, chairman of the brigade revolutionary committee, stepped forward to shake hands warmly with them, and the commune members waved bouquets and colourful ribbons and danced with joy to greet the distinguished guests.

president nyerere and chang kuei-shun had a cordial chat as they walked along hand in hand. chang kuei-shun told the distinguished guests that before liberation this mountainous village was a destitute place with very poor land and an acute shortage of water. the people lived a very hard life, with bran and wild vegetables making up the bulk of their food most of the time. since liberation, the former poor and lower-middle peasants have adhered to the socialist road. they created new farmland on rocky mountain sides and planted trees in between the rocks in the spirit of "the foolish old man who removed the mountains". after two decades of hard efforts, they have brought great changes to the brigade.

when the guests came to a green plot of terraced land at the edge of which stands a stone marker bearing the words "what's the plot worth? two thousand

basketfuls of earth carried over 5,000 kilometres; growing high-yield crops on sheer rock", chairman chang kuei-shun told them: it used to be a rock-strewn patch here. the young people of the brigade carried on shoulder pole well over two thousand basketfuls of earth from 2.5 kilometres away to create this plot of one-fifteenth of a hectare in ten days and nights, covering a total distance of 5,000 kilometres. the guests also viewed a water storage pond the brigade members had dug in the rocky valley. finally president nyerere went up to a height to get a bird's-eye view of the whole brigade which is now a scene of prosperity with terraced fields and rows of fruit and pine trees. president nyerere praised the people of shashihyu for their revolutionary spirit of working hard in transforming nature. chang kuei-shun replied that there was still much room for improvement in their work and they would learn from the people of various countries.

president nyerere and the other guests were enthusiastically greeted by several thousand people when they came to the county town from the brigade. they visited a knitwear mill, a metal ware workshop, the county exhibition's industrial hall and another hall with exhibits showing the county's agricultural achievements in learning from the national pace-setting tachai production brigade.

in the course of the visit, president nyerere was given an account of the county's accomplishments in developing local small and medium-sized industry in recent years in the spirit of self-reliance.

the tanzanian president was accompanied on the visit by chinese ambassador to tanzania li yao-wen and tanzanian ambassador to china r.s. wambura.

**President Nyerere Arrives in Harbin**

(NCNA-English Harbin, Mar. 27, 1974)

president julius k. nyerere and the other distinguished tanzanian guests arrived in harbin by special plane this afternoon from tsunhua county in the company of ngapo ngawang jigme, vice-chairman of the standing committee of the national people's congress, ho ying, vice-minister of foreign affairs, and tang ke, vice-minister of the fuel and chemical industries. they were accorded a warm welcome by several thousand people.

greeting the distinguished guests at the airport were wang chia-tao, chairman, liu kuang-tao, first vice-chairman,

and fu kuei-ching, jen chung-yi and tang chin-chih, vice-chairmen, of the heilungkiang provincial revolutionary committee; kuo chiang, political commissar, and chao hsien-shun, deputy commander, of the heilungkiang provincial command of the chinese people's liberation army; and li chien-pai, chairman, and she ching-hang, vice-chairman, of the harbin municipal revolutionary committee.

harbin airport today flew the national flags of china and tanzania. the main streets leading from the airport to the guest house were bedecked with colourful bunting and huge streamers of welcome. the special plane carrying president nyerere and the other distinguished tanzanian guests touched down at the airport at 4:30 p.m. chairman wang chia-tao, vice-chairman liu kuang-tao and other local leaders went forward and cordially shook hands with the guests. as president nyerere walked round to meet the welcoming crowd, the airport was a scene of jubilation. welcomers played traditional chinese wind instruments and beat drums and cymbals. waving flowers and colourful ribbons, young people performed dances.

also accompanying the distinguished guests to harbin were chinese ambassador to tanzania li yao-wen and tanzanian ambassador to china r.s. wambura.

the heilungkiang provincial revolutionary committee gave a banquet here this evening in warm welcome to president nyerere and the other distinguished guests. n.p.c. vice-chairman ngapo ngawang jigme and others attended the banquet.

chairman wang chia-tao spoke first at the banquet which was permeated with a warm atmosphere. on behalf of the heilungkiang provincial revolutionary committee and the entire people of the province, he extended a warm welcome and cordial greetings to president nyerere and the other distinguished guests. he praised the tanzanian people for the achievements they had made under the leadership of president nyerere in safeguarding national independence and state sovereignty, developing the national economy and culture and strengthening national defence.

in his speech, president nyerere thanked the people of the city for their warm welcome. he said that in the past few days of his visit in china, he was once again deeply impressed by the tremendous force derived from the unity of the chinese people.

among those attending the banquet were two chinese workers who had just returned from tanzania where they had taken part in the construction of the tanzania-zambia railway. they felt particularly happy at meeting the tanzanian friends. at the banquet, chinese and tanzanians chatted in a friendly

atmosphere and repeatedly toasted the continuous consolidation and development of the friendship between the peoples of china and tanzania.

after the banquet, president nyerere and the other distinguished tanzanian guests attended a song and dance performance presented by local artists. one of the items was entitled "fresh flowers for president nyerere".

INTERNATIONAL ORGANIZATIONS

## ITU Deputy Secretary-General Butler Leaves Peking for Other Parts of China

(NCNA-English Peking, Mar. 26, 1974)

richard e. butler, deputy secretary-general of the international telecommunication union, wound up his visit in peking and left here by air today to visit shanghai, kwangchow and other places before leaving for home.

chung fu-hsiang, chinese minister of posts and telecommunications, met and had a friendly conversation with richard e. butler this morning.

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**********
* NATIONAL *
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CRITICISM OF SHANSI OPERA "SAN SHANG T'AO FENG"

## Root Out the Poisonous Weed, Hit Back at the Adverse Current and Defend Chairman Mao's Revolutionary Line

by

Keng Chien (更坚) of the China Peking Opera Troupe

(Peking Jen-min Jih-pao, March 11, 1974)

"Thrice Ascending Mount Peach" is a big poisonous weed which negates the great proletarian cultural revolution and attempts to reverse the verdict on Liu Shao-ch'i, the renegade, hidden traitor and scab. As soon as this counter-revolutionary black opera was cast forth, its concocters and supporters were elated and blinded by the lust for gain. They openly clamored that this opera "is good because it has shattered the conventions of the model plays." Look, how blatant they are in arrogantly voicing their reactionary hatred for the revolutionary model plays and Chairman Mao's revolutionary line in literature and art!

The revolutionary model plays are the symbol of the proletarian revolution in literature and art. The struggle between two classes and two lines in the sphere of literature and art is focally reflected in the attitude toward the revolutionary model plays. In nonsensically advocating "the shattering of the conventions of the model plays," they want to break away from the basic principles of the creation of proletarian literature and art, turn literature and art away from the orientation of serving the workers, peasants and soldiers, expel the heroic figures of the workers, peasants and soldiers from the stage and clear the way for toppling the dictatorship of the proletariat and restoring capitalism. They create public opinion in a vain attempt to fundamentally change Chairman Mao's proletarian revolutionary line. This is to advocate through literature and art the "revival of states that have been extinguished, restoration of families whose line of succession has been broken, and calling to office those who have retired into obscurity," and give the enemy of the dictatorship of the proletariat

"political emancipation without exception," so as to enable the landlord and bourgeois classes represented by Liu Shao-ch'i and Lin Piao to once again exercise dictatorship over our proletariat.

The revolutionary model plays born out of the violent struggle between the two classes and the two lines are the wealth of our Party and the entire proletariat. They represent a cohesion of the precious painstaking efforts of Comrade Chiang Ch'ing, the wisdom and expectation of the broad masses of workers, peasants and soldiers, and the perspiration from the diligent labor of the revolutionary literary and art fighters. They are the fruits of victory won through smashing the countless antagonistic and sabotage activities of Liu Shao-ch'i, Lin Piao and company, the clarion call of the revolutionary people and the spiritual weapons for dealing blows to imperialism, revisionism and reaction. The creative principles of the revolutionary model plays embody Chairman Mao's brilliant thought on literature and art, and constitute the criteria which must be followed in the creation of proletarian literature and art. Different classes have different views toward the same thing. The broad masses of revolutionary people applaud the revolutionary model plays as excellent; but the concocters and supporters of "Thrice Ascending Mount Peach" nonsensically talk about the "shattering of the conventions of the model plays." This precisely exposes their wolfish ambitions in their vain attempts to bring about a restoration.

"In the world today all culture, all literature and art belong to definite classes and are geared to definite political lines." The selection of what kind of theme depends on and serves a given political line. Starting from the standpoint of the proletariat and the masses of the people the revolutionary model plays have selected the important themes of the democratic revolution and socialist revolution in our country to eulogize our great leader Chairman Mao, our great Chinese Communist Party, Chairman Mao's proletarian revolutionary line, the people's powerful revolutionary struggles led by our Party in the past half century and the great victory of Marxism-Leninism-Mao Tse-tung's thought.

The concocters of "Thrice Ascending Mount Peach" are in Shansi, but instead of writing about the red banner of Tachai personally hoisted by Chairman Mao, or Liu Hu-lan, the revolutionary martyr who "lives a great life and died a glorious death," they have gone all the way to Hopei to look for materials. In Hopei, instead of writing about "the spirit of the paupers" who started out with three donkeys, or Sha Shih Yu, where "the foolish old men of the present day removed the mountains," they have chosen to raise the tattered banner of opposition to the theory of "subject matter as the decisive factor," and make a fuss about a sick horse from T'aoyuan, where Wang Kuang-mei had stayed at a selected spot. They adopt the malicious tactics of insinuation to smear the great leap forward as a sick horse which suffers "a brain disease" and "dies of fatigue" through "hard riding." In addition, they describe this sick horse as "half the assets" of the people's commune in a vain attempt to smear the beautiful socialist country as a mass of pitch darkness. They libel the realities of socialism in order to restore capitalism. Therefore, when Lao Liu, agent of capitalist forces, leads a big red horse which symbolizes the "victory" of capitalism onto the stage, they applaud repeatedly "What a good horse!" "What a good horse!" "What a good horse!" Through the contrast of these two horses, they flagrantly sing the praises of

Wang Kuang-mei's "T'aoyuan experience" in order to reverse the verdict on Liu Shao-ch'i's counter-revolutionary revisionist line.

"The correctness or incorrectness of the ideological and political line decides everything." Taking the Party's basic line as the key link, the revolutionary model plays have correctly manifested the class struggle and two-line struggle in the various historical periods since the birth of our Party, thoroughly revealed the nature, characteristics and law of development of these struggles, and thus unfolded before us a series of mangificent pictures about the stormy people's war and composed splendid odes to the three great revolutionary movements.

The concocters of "Thrice Ascending Mount Peach" vigorously peddle the contraband of the "theory of the dying out of class struggle" of Liu Shao-ch'i and Lin Piao, and describe the socialist new countryside which is evidently advancing through class struggle and the two-line struggle as a "kingdom of gentlemen" where everybody practices "loyalty and forbearance" and "modesty and concession." Is there really such a "kingdom of gentlemen" in the world? No. This is altogether deceitful talk. In fact, the opera is not totally devoid of the reflection of class struggle. However the struggle is not one waged by the proletariat against the bourgeoisie, but the frenzied offensive launched by the bourgeoisie against the proletariat. They attempt to use this "kingdom of gentlemen" where "peace reigns everywhere" to cover up this attack, and their aim represents a vain attempt to negate and change the Party's basic line and translate into reality the capitalist restoration which Liu Shao-ch'i and Lin Piao dreamt of all the time.

Engels said, "The principal characters in fact represent a given class and tendency and thus also represent a given thought of the time." The portrayal of what kind of ideal characters is related to the question of practicing the dictatorship of which class in the sphere of literature and art. The portrayal of the heroic images of workers, peasants and soldiers with unflagging efforts is the basic task of socialist literature and art. The revolutionary model plays have successfully portrayed a great number of models of proletarian heroes, who embody the proletarian ideological quality of that is most far-sighted, most fair and unselfish and strongest in revolutionary thoroughness. Fundamentally, they cannot be surpassed by the so-called "heroes" in the literary and art works of all the exploiting classes in the history of literature and art. They stand out indomitably and magnificently on the socialist literary and art stage, drive out the emperors, generals, ministers, talented men, beautiful women, monsters and demons, and actually implement the overall dictatorship of the proletariat over the bourgeoisie in the sphere of literature and art.

In order to restore the dictatorship of the bourgeoisie, the concocters of "Thrice Ascending Mount Peach" adopt the doctrines of Confucius and Mencius and sinister "Self-Cultivation" to carefully concoct their ideal characters. In the opera, Ch'ing Lan, the political philistine and pseudo-communist, is basically not any proletarian hero, but a genuine model of the doctrine of the Mean. She grasps only the trivial matters, but neglects the important matters. Her mind is preoccupied with the condition of the horse, but not the condition of the enemy, and all day long, she moves in a circle around the sick horse. She does not struggle and is numbed in face of the frenzied attacks launched by the capitalist forces. When Lao Liu cheats the neighboring brigade, reaps profits at the expense of others

and vigorously undermines socialism, she adopts a laissez-faire attitude and does not participate in the local criticism and repudiation meeting, which is held only once. When Li Yung-kuang, the leader of the brigade, gives the bad elements important assignments, encourages the spirit of reaction and gives the green light to capitalist forces, she not only tries to appease and humor him, but also praises him and describes him as "the good housekeeper of Hsingling." All her activities are thoroughly permeated with reactionary thoughts such as Confucius and Mencius' "course of the Mean" and "restraining oneself," Liu Shao-ch'i's "bearing disgrace and insults to accomplish a task" and "making concessions to achieve one's purpose," and Lin Piao's "two antagonistic sides are enemies, two conciliable sides are friends." Isn't Ch'ing Lan, the character who vigorously practices the doctrine of the Mean, the ideal character needed by the overthrown landlord and bourgeois classes that dream of taking the road of restoration?

In order to manifest in a better way the political content of the proletariat, the revolutionary model plays portray the heroic images of workers, peasants and soldiers and successfully adopt Chairman Mao's method of creation based on the combination of revolutionary realism with revolutionary romanticism. In the practice of creation, they sum up a series of creative experiences, such as "three prominences" and "many profiles," thus enriching the treasurehouse of arts of the proletariat. But the concocters of "Thrice Ascending Mount Peach" start from their reactionary political aim, bring out the bourgeois revisionist method of creation, energetically peddle the opposition to the theory of "subject matter as the decisive factor," the "theory of human nature" of the landlord and bourgeois classes, the "theory of no conflict," the "theory of the convergence of the spirit of the time," the "theory of people in the middle" and worn out trash of all kinds. They can be really said to be complete with all the black theories and the five kinds of poison!

Their trick is not anything new, but the reactionary trash which Liu Shao-ch'i, Chou Yang and company had advocated for many years. From the sixties to the seventies, in the process of the creation and development of the revolutionary model plays, Liu Shao-ch'i, Lin Piao and company precisely used this trick to carry out obstruction and sabotage. Speaking of "conventions," theirs are actually the bourgeois reactionary conventions for confining proletarian literature and art. The proletariat has shattered their set of conventions, created the dazzling revolutionary model plays and portrayed the indomitable models of proletarian heroes, such as Li Yu-ho (李玉和), Yang Tzu-jung (杨子荣), Kuo Chien-kuang (郭建光), Hung Ch'ang-ching (洪常清), Yen Wei-ts'ai (严伟才), Fang Hai-chen (方海珍), Chiang Shui-ying (江水英), Chao Yung-kang (赵勇刚) and K'o Hsiang (柯湘). The fruits of victory of proletarian literature and art are born and developed in the struggle to shatter their out-and-out reactionary conventions.

Today, the concocters of "Thrice Ascending Mount Peach" have again repeated the old tune to test strength with the proletariat. They have really over-reached themselves by acting like the mayflies which try to shake a large tree. More than 2,000 years ago, the broken carriage and two thin horses which carried Confucius around in his tour to the various countries to advocate the "restoration of propriety" had overturned long ago and gone to meet the Duke of Chou along with Confucius. Lin Piao, the "celestial horse" that "came and went

alone" and dreamed of "restoration" had also died in a crash at Undur Khan. The concocters and supporters of "Thrice Ascending Mount Peach" who ride on Liu Shao-ch'i's "big red horse" in the vain attempt to reverse the verdict and bring about a restoration are inevitably picking up a rock only to drop it on their own feet.

The struggle on the literary and art front has all along been the reflection of the struggle between the two classes and the two lines on the political front. As long as there is class struggle, the struggle on the literary and art front will not stop. Right now, spring scenery is seen everywhere in our mother country, and flowers of many kinds are blossoming in the garden of literature and art. Under this excellent situation, the emergence of a poisonous weed is nothing, and it should be hoed away for use as fertilizer. The indepth criticism of Lin Piao, Confucius and the poisonous weed "Thrice Ascending Mount Peach" is bound to make the development of the cause of socialist literature and art march forward with big strides.

* * *

# A Political Philistine Who Upholds the Doctrines of Confucius and Mencius

## - a criticism of the image of Ch'ing Lan in the Shansi opera "Thrice Ascending Mount Peach"

by

the mass criticism unit of the Peking Opera Troupe of Peking

(Peking Jen-min Jih-pao, March 11, 1974)

Chairman Mao teaches us, "In the world today all culture, all literature and art belong to definite classes and are geared to definite political line." In literary and art works, each class is bound to portray figures representative of that class. This is true for the revolutionary class as well as for the counter-revolutionary class. Ch'ing Lan in the big poisonous weed "Thrice Ascending Mount Peach" is the image of a political philistine carefully molded according to the doctrines of Confucius and Mencius advocated by Liu Shao-ch'i and Lin Piao.

Firstly, Ch'ing Lan negates class struggle and opposes the Party's basic line in the historical period of socialism.

The Party's basic line in the historical period of socialism is the life blood of the Party. Any deviation from the Party's basic line means deviation from Marxism, Leninism and the dictatorship of the proletariat, and is bound to lead to the evil road of revisionism and capitalism. Ch'ing Lan, the Party branch secretary of Hsingling production brigade, is an educated youth who has returned to her native village for five years. From the opera, we basically cannot see her as having steeled herself and grown to maturity in the class struggle in the countryside. She is the Party branch secretary, but all day long she moves in a circle around a sick horse. The sale of the sick horse has already revealed that the class struggle is very serious in Hsingling production brigade to which she is attached. Lao Liu, who deceives people by selling the horse, counterfeits the contract, surreptitiously sells timber and practices speculation and manipulation, is out and out a representative figure of the capitalist forces in the countryside, while Li Yung-kuang, leader of the production brigade, is the agent of the capitalist forces within the Party. During the period of spring cultivation, Li Yung-kuang dumps rubbish in the neighbor's yard, makes a fraternal brigade suffer and instructs Lao Liu to dishonestly sell the sick horse in the production brigade and buy back a good horse. He plans to take up transportation business, work for money and take the capitalist road. Ch'ing Lan turns a blind eye to and cares nothing about such a serious struggle between the two classes and the two roads within and outside the Party. She thinks that Li Yung-kuang's case involves only a "question of departmentalism" and that Lao Liu "has done an evil thing out of a good intention." She handles important matters as trivial ones, eliminates trivial matters altogether, and wipes out completely the important matter of class struggle. In the opera, Ch'ing Lan sings this verse, "This is an important matter which must be grasped opportunely." What actually is the important matter which she has to grasp? It is the use of "benevolence and love" to reform the capitalist-roaders

and class enemies. "Thrice Ascending Mount Peach" (called "Thrice Going Down to Mulberry Garden" in the past) depicts the initiative in presenting a horse as a gift and shows everyone to be happy afterward. The important matter which Ch'ing Lan has to grasp is to embellish the "T'aoyuan experience" for embodying "the fruits of victory of the socialist education movement."

The proletariat has to grasp the important matter, and the bourgeoisie also has to grasp the "important matter" of its class. Didn't Lin Piao, the big Party lord and big warlord, bear in mind all the time "to subdue one's self and return to propriety" and regard it as "the most important of all things"? At a time when the transformation of socialist ownership in our country had basically been completed, in order to restore capitalism, the renegade, hidden traitor and scab Liu Shao-ch'i impatiently jumped out and shouted, "Class struggle has basically drawn to its end" and the landlord and bourgeois classes and counter-revolutionaries "have also been basically wiped out." Up to the socialist education movement, for the sake of wiping out the struggle between the two classes and the two roads in the period of socialism so as to attain the object of shielding a handful of class enemies and restoring capitalism and for the purpose of disturbing the class front, this renegade, hidden traitor and scab vigorously advocated the fallacies of solving the so-called "contradiction between the four cleans and the four uncleans" and "intersection of contradictions within and outside the Party." Wang Kuang-mei's notorious "T'aoyuan experience" is the evidence of Liu Shao-ch'i's crime in falsely promoting the four cleanups and actually attempting to bring about a restoration. It can thus be seen that the "important matter to be grasped" by Ch'ing Lan is to wipe out the struggle between the two classes and the two roads in the countryside, confuse the class front and shield the capitalist-roaders in power within the Party and the landlords, rich peasants, counter-revolutionaries, bad elements and Rightists, to protect these reactionary forces which vainly attempt to topple the dictatorship of the proletariat. This is to replace the Party's basic line with Liu Shao-ch'i's counter-revolutionary revisionist line and act like Lin Piao who follow the example of Confucius in "subduing one's self and returning to propriety" in the vain attempt to restore capitalism.

Next, Ch'ing Lan is permeated from head to toe with the thought of Confucius and Mencius and she replaces the Marxist philosophy of struggle with the doctrine of the Mean.

After the Hsingling production brigade has deceived people by dishonestly selling the horse, Ch'ing Lan does not lead the masses in launching resolute struggle against the capitalist forces. Instead, she practices "forbearance and concession for the sake of the common good" and vigorously advocates "loyalty and forbearance," "love and benevolence" and "the doctrine of the Mean."

Lao Liu is obviously an element engaged in speculation and manipulation who should be brought to the justice of law, but Ch'ing Lan instructs the masses to "help him patiently." After Lao Liu has made a half-hearted self-examination, Ch'ing Lan immediately says, "There has been some change in your thoughts. We are sure of this." She shows great solicitude and concern for him, down to the very last detail, and Lao Liu has changed in a moment into a good man.

Li Yung-kuang, leader of the production brigade, is obviously the agent of the capitalist forces in the countryside within the Party, and is dictatorial and despotic. When San-ai, his daughter, airs her views on the sale of the sick horse, he immediately repudiates her saying, "You have no respect for your senior," and "you make a fuss about things because you have seen little." When Ch'ing Lan wants to talk to him, he goes so far as to say, "I will tell you this first. If you want to talk about the horse, I will not listen to you." Faced with this person who stubbornly insists on taking the capitalist road, Ch'ing Lan does not even dare to touch him, and she makes a few irrelevant remarks which basically do not touch the essence of the question. On the other hand, she makes many warm-hearted remarks in praise of him.

In the whole opera, Ch'ing Lan sings two important passages, one being her solo in the fifth act and the other her advice to Li Yung-kuang in the sixth act. The contents of these two major passages are for the praise of the leader of the brigade, with one passage sung to his face and the other behind his back. This really puts into practice Liu Shao-ch'i's words, "A good word will keep three winters warm, while malicious words that hurt people will remain cold for six months." Her tenderness and gentleness are not to be surpassed. "The principle of Confucianism" advocated by Lin Piao is "to treat the loyalty of people with benevolence and love." Ch'ing Lan precisely uses this bourgeois "benevolence and love" to deal with the "loyalty" of Li Yung-kuang, who takes the capitalist road. Therefore, the serious struggle between two roads and two lines melts and vanishes in such warm-heartedness. "Under the red lamp, people of two generations treat each other with utmost sincerity, and their revolutionary enthusiasm surges up like a fountain in a thousand words." Ch'ing Lan, the political philistine, and Li Yung-kuang, the agent of capitalist forces in the countryside unite as one, hold hands and converse cheerfully.

Here the concocters have fabricated a wonderful myth: a production brigade like Hsingling production brigade where capitalist ideology dominates, a crafty, profit-grabbing businessman like Li Yung-kuang who dumps rubbish into his neighbor's yard and whose body gives off the stink of many, and an element engaged in speculation and manipulation like Lao Liu who is sharp, cunning and crafty, can be changed completely overnight just because Ch'ing Lan talks about "loyalty and forbearance" and "benevolence and love." Yesterday, they still sold a horse and made others suffer. Today, they not only return the money obtained from the sale of the horse, but also unconditionally give away a good horse. All of them have thus become immaculate "sages." This "myth" is to tell us that with everyone learning from Ch'ing Lan, lying prostrate before the feet of the doctrines of Confucius and Mencius, and acting according to the criteria of the sinister "Self-Cultivation," all problems can be solved. That is also to say that capitalist restoration can be carried out free from obstruction.

The facts show that Ch'ing Lan, the principal character in "Thrice Ascending Mount Peach" is soaked through with the trash of "loyalty and forbearance," "benevolence and love" and the "doctrine of the Mean" advocated by Liu Shao-ch'i, Lin Piao and company, and that she is a devout disciple of the doctrines of Confucius and Mencius, and the instrument used by Liu Shao-ch'i and Lin Piao in their vain attempt to restore capitalism. We must heighten our vigilance, and with the aid of the microscope and telescope of Marxism-Leninism-

Mao Tse-tung's thought, expose and criticize the plot of using the form of literature and art to launch restoration and turn back the wheel of history, deal a severe blow to the backlash of the counter-revolutionary revisionist black line in literature and art and resolutely defend the revolutionary model plays! We must resolutely defend Chairman Mao's revolutionary line in literature and art, carry through to the end the movement to criticize Lin Piao and Confucius, carry through to the end the proletarian revolution in literature and art, and further consolidate and develop the great victory of the great proletarian cultural revolution.

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# Which Road Do They Take? Whose House Do They Keep?

by

the story-writing unit of the Hunghsing production brigade under the Fengwei commune in Chinshan hsien, Shanghai

(Peking Jen-min Jih-pao, March 11, 1974)

Shansi opera "Thrice Ascending Mount Peach" is a big poisonous weed which attempts to reverse the verdict on Liu Shao-ch'i. It vigorously eulogizes and praises Li Yung-kuang, leader of the Hsingling production brigade and agent within the Party of the capitalist forces in the countryside. The opera openly paints him as an "old revolutionary" and praises him as "the good housekeeper of our Hsingling production brigade" "with hair on the temples turning gray through working hard for the revolution."

What has Li Yung-kuang actually done? When he goes on stage, the first thing he does is to sell the sick horse to the T'aofeng production brigade through deceptive means and makes a fraternal brigade suffer. He is so carried away with success that he calls the sale of the sick horse a "good move" and compares the use of the good horse subsequently bought for transportation business to "adding flowers to a piece of brocade." There are cries of "what a good horse" from left and right; they shout out "what a good horse" three times in succession and are profuse in their praise. Aren't the "good move" and "good horse" in Li Yung-kuang's eyes the capitalist road which enables people to "have money to spend through taking up transportation business" with a rubber-wheeled cart? Their rubber-wheeled cart attempts to turn back the wheel of history and the big red horse is a horse which goes backward. If their plot were to succeed, the poor and lower-middle peasants would have to lead once again the life of beasts of burden!

In order to drag the Hsingling production brigade back step by step until an overall capitalist restoration is implemented, Li Yung-kuang has a whole set of plans in his head: After selling the sick horse, he can buy back a good horse, purchase one more rubber-wheeled cart, sign transportation contracts and vigorously take up an illegal side occupation. This is a "method" to develop capitalism and there is "money to spend." After the death of "Chu Ha Ching," the concocters of the script, fearing that they have made too bold a portrayal of the character Li Yung-kuang, make Li Yung-kuang put on the appearance of great "concern" for the T'aofeng production brigade and feign the determination in "taking up the matter in person." He pretends to be angry and repudiates Lao Liu for not having told the buyer that the horse was sick. But when Lao Liu buys the big red horse and gets hold of a transportation contract, he immediately turns his anger into joy, and praises Lao Liu, saying that "this job is quite well done." It can thus be seen that both the "concern" and "repudiation" of Li Yung-kuang are for show, and that his true intention is to take the capitalist road.

"There is no revolution without the poor peasants." In the countryside, the poor and lower-middle peasants constitute the mainstay of the rural socialist revolution and construction. But "Thrice Ascending Mount Peach" completely runs

counter to the class line of the Party. Lao Liu is a bad fellow who undermines socialism and takes the capitalist road. But Li Yung-kuang shows great trust in him and gives him important assignments. After Lao Liu has sold the sick horse by fraud to the T'aofeng production brigade, "without resting for a while," he goes "with great haste" to Lihuakou to buy the "good horse." Li Yung-kuang praises him saying, "Right now, Lao Liu is so 'enthusiastic'." After Lao Liu has purchased the "big red horse" and obtained the "transportation contract," Li Yung-kuang praises him all the more, "Lao Liu is 'quite efficient' in doing things, and he has done this 'at the right time'." He even tacitly promises Lao Liu the position of a driver. Look, Li Yung-kuang is such an agent of the rural capitalist forces within the Party, and he relies on Lao Liu, the representative of the capitalist forces.

The opera neither criticizes nor struggles against such a character as Li Yung-kuang, or the retrogressive action of restoring capitalism. Instead it embellishes and eulogizes them in a thousand and one ways. Today, the great proletarian cultural revolution has scored a great victory and the movement to criticize Lin Piao and Confucius is developing vigorously by casting forth these figures on the stage, the concocters and supporters of "Thrice Ascending Mount Peach" have an ulterior object in view.

The emergence of "Thrice Ascending Mount Peach" fully shows that the overthrown landlord and bourgeois classes will not take their defeat lying down and that they attempt all the time to bring about a restoration. Our criticism of "Thrice Ascending Mount Peach" is for opposing capitalist restoration and their turning back the wheel of history. Confucius met with rebuff everywhere in promoting "restoration of propriety"; Lin Piao promoted restoration but finally ended in destruction. The attempt of "Thrice Ascending Mount Peach" to reverse the verdict is also doomed to failure in front of the poor and lower-middle peasants who insist on taking the socialist road.

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# Never Forget Class Struggle

by

Chang Yü-sheng (张雨生) of a certain PLA unit

(Peking Kuang-ming Jih-pao, March 12, 1974)

The Shansi opera "San Shang T'ao Feng" is a big poisonous weed for reversing the verdict on Liu Shao-ch'i. No matter how the concocters disguise it and change its appearance, because of its praise of Wang Kuang-mei for going to Funing hsien to bring about a counter-revolutionary restoration, there is no way for the fox to conceal its tail. The big red horse praised with one voice by the characters in the opera is the artistic reappearance of the big red horse which Wang Kuang-mei gave T'aoyuan and the symbol of Liu Shao-ch'i's counter-revolutionary revisionist line. Ch'ing Lan, the principal character active on the stage, is a devout disciple of Confucius and Mencius and permeated with the poisonous fluid of sinister "Self-Cultivation," while T'aofeng and Hsingling, where class struggle is absent, constitute Liu Shao-ch'i's ideal kingdom where capitalism has been restored.

Chairman Mao teaches us, "Socialist society covers a considerably long historical period. In the historical period of socialism, there are still classes, class contradictions and class struggle. There is the struggle between the socialist road and the capitalist road, and there is the danger of capitalist restoration. We must recognize the protracted and complex nature of this struggle." The concocters of "San Shang T'ao Feng" openly defy Chairman Mao's teachings, frantically counter the Party's basic line and have an ulterior objective in view in distorting the actual socialist life. They write about not class contradictions and class struggle, but the nice fellow who practices "loyalty and forbearance" and "modestly makes way for others." They write about an exemplary village filled with the fragrance of peach and apricot blossoms and the reign of peace and prosperity. Here, people hold hands and converse cheerfully, the villages are kind to and love each other. This is really an "Arcadia" where "class struggle has died out."

The plot of "San Shang T'ao Feng" develops around the redeeming of a horse. The contradiction which runs through the process of redeeming the horse and acquires a dominant position is not class contradiction or class struggle, but the contradiction and struggle between "style" and "departmentalism." This "style" does not talk about class or the line, but is the style of "humbly making way for each other." It is the ideology of the decadent exploiting classes and not a proletarian ideology. To use this "style" to overcome "departmentalism" is to use the wornout trash such as "repaying injury with kindness" advocated by Liu Shao-ch'i and "harmony is to be prized" peddled by Lin Piao to promote class conciliation in place of class struggle. An examination of the whole opera shows that the relationships between Hsingling and T'aofeng and between the characters are precisely the relationships of "two sides which exist in harmony are friends." The magic weapon used to resolve the contradictions between them is Confucius' doctrine of the Mean. It is not difficult to see that such a "paradise" is precisely what

Confucius, Liu Shao-ch'i and Lin Piao sought in their dreams. It is the paradise of the reactionaries but the hell of the working people.

The struggle between Ch'ing Lan and Lao Liu actually should be the struggle between the two classes and the two roads in the countryside. But the concocters of "San Shang T'ao Feng" cover up the essence of the question and describe the problem with Lao Liu as that of "caring only for the small collective" and hindering the development of "style." Lao Liu sells the horse by fraud, practices speculation and manipulation, and brings harm upon the collective. This is definitely not any "caring only for the small collective," but the undermining of the socialist foundation and an attack launched by the capitalist forces in the countryside against socialism. As Party branch secretary Ch'ing Lan turns a deaf ear toward such a representative of capitalist forces in the countryside, and only thinks that he is somewhat "selfish." She neither criticizes nor struggles against him and takes no action to prevent him from launching frenzied attacks against socialism. The concocters adopt a thousand and one ways to conceal the nature of the spontaneous capitalist trend and the struggles between the two classes and the two roads in the countryside. This has basically refuted the Party's basic line and publicized the "theory of the dying out of class struggle" advocated by Liu Shao-ch'i and Lin Piao.

The contradiction between Ch'ing Lan and Li Yung-kuang actually should be the struggle between the two lines within the Party, but the concocters similarly cover up the essence of the question. Li Yung-kuang is Lao Liu's backer and the agent of the capitalist forces within the Party. However, the concocters arbitrarily claim that his problem is that of "departmentalism" and that his behavior only hinders the development of "style." In her treatment of Li Yung-kuang, Ch'ing Lan's brain is permeated with the poisonous stuff of the sinister "Self-Cultivation" and "the Mean." She not only does not struggle against him, but on the contrary praises him and puts human nature at work to reform him. She says that his hair "has turned gray through working hard for the revolution." This completely conceals and negates the two-line struggle within the Party.

The concocters of "San Shang T'ao Feng" adopted a thousand and one ways to conceal and negate class struggle and the two-line struggle. Then are they really opposed to struggles? Absolutely not. All counter-revolutionary elements always lay a firm hold on the struggle against the proletariat. The spearhead of "San Shang T'ao Feng" is directed at the Party's basic line, and uses its ideal kingdom where capitalism has been restored to oppose the dictatorship of the proletariat. When you say that there are class contradictions and class struggles in socialism, they will say, "No. Take a look at our T'aofeng and Hsingling. Doesn't peace reign everywhere? Hasn't class struggle been wiped out?" It can thus be seen that their struggle has not disappeared but is very noisy. On the other hand, they cover up class struggle and the two-line struggle, with the aim of sheltering the struggle waged by the landlords, rich peasants, counter-revolutionaries, bad elements, Rightists and capitalist-roaders within the Party against the proletariat and prohibiting the proletariat from struggling against them, so as to enable them to freely bring about a capitalist restoration. But all this is of no avail. We will talk of class struggle every year, every month and every day. We will make the dictatorship of the proletariat as firm as iron and steel. We will firmly bear in mind the Party's basic line and use it to guide all our tasks and we will forever advance triumphantly along Chairman Mao's revolutionary line!

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ECONOMIC POLICY

## Jen-min Jih-pao Article: Adhere to Principle of Independence and Self-Reliance*

(NCNA-English Peking, Mar. 28, 1974)

"adhere to the principle of independence and self-reliance" is the title of a recent "people's daily" article by tien chih-sung. it explains the importance of this principle for ensuring the country's political independence, consolidating the dictatorship of the proletariat, preventing revisionism and building socialism with greater, faster, better and more economical results.

the writer draws on what he learned in studying chairman mao's "on the correct handling of contradictions among the people". the article reads in part:

the principle of maintaining independence, keeping the initiative in our own hands and relying on our own efforts, which our great leader chairman mao put forward, is a basic principle guiding us to victory in the socialist revolution and construction.

in his brilliant work "on the correct handling of contradictions among the people", chairman mao uses the proletarian world outlook of dialectical materialism to make a penetrating analysis of the law and characteristics of class struggle throughout the historical period of socialism. he shows that in socialist society there are still classes, class contradictions and class struggle, puts forward the thesis of correctly distinguishing and handling the contradictions between ourselves and the enemy and contradictions among the people, and arms our party with the theory of continuing the revolution under the dictatorship of the proletariat.

in the deepening movement to criticize lin piao and confucius, new study of this work in connection with concrete class struggle and the struggle between the two lines will be significant in raising our consciousness of these struggles and in advancing our cause of socialist revolution and construction.

there has all along been a struggle between the two lines of following or opposing the principle of independence and self-reliance. chairman mao has always advocated building our country independently and with the initiative in our own hands, through self-reliance, hard struggle, diligence and thrift. liu shao-chi, lin piao and other ringleaders of revisionist lines, however, always revered confucianism

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* A translation of the full text of this article has been published in SCMP No. 5584 [74-14] - SCMP Ed.

and things foreign and advocated the slavish comprador philosophy and the doctrine of trailing behind at a snail's pace, in opposition to chairman mao's correct line.

chairman mao points out: "we must see to it that all our cadres and all our people constantly bear in mind that ours is a big socialist country but an economically backward and poor one, and that this is a very great contradiction. to make china rich and strong needs several decades of intense effort, which will include, among other things, the effort to practise strict economy and combat waste, i.e., the policy of building up our country through diligence and frugality."

an imperialist or social-imperialist country "develops" the economy by cruelly oppressing and exploiting the labouring people at home and stepping up external expansion and plunder. ours is a socialist country which works for the interests of the chinese people and the people of the world, and it is absolutely impermissible for us to follow imperialist methods. we must rely on the guidance of the party's correct line and the socialist initiative and creativeness of the masses and use our own natural resources to build socialism by increasing production and practising economy.

our experience over the past two decades and more proves that this principle is correct for building socialism. adhering to this principle, we achieve greater, faster, better and more economical results in building socialism, but if we deviate from this principle, our socialist construction suffers setbacks.

the question of whether we stick to this principle is not solely an economic question. it is primarily a political question of whether the party's basic line is implemented. the party's basic line tells us that throughout the historical period of socialism, there are still classes, class contradictions and class struggle, there is the struggle between the socialist road and the capitalist road, there is the danger of capitalist restoration and there is the threat of aggression and subversion by imperialism and social-imperialism. to consolidate the dictatorship of the proletariat and prevent capitalist restoration, we must not only defeat the resistance of the bourgeoisie but also establish a solid socialist economic base. only by sticking to the principle of building our country independently and with the initiative in our own hands, through self-reliance, hard struggle, diligence and thrift, can we defy imperialist and social-imperialist threats and remain invincible. otherwise, without political self-determination and economic independence, a country will become a colony or dependency of imperialism or social-imperialism. didn't u.s. imperialism impose an economic blockade on us soon after the founding of new china in an attempt to strangle socialist new china? when china was hit by severe natural disasters, didn't

soviet revisionist social-imperialism perfidiously withdraw its experts and tear up contracts in an outrageous attempt to strangle us economically so as to coerce us into submission? guided by chairman mao's proletarian revolutionary line, the chinese people stuck to the principle of independence and self-reliance, defeated the u.s. imperialist and soviet revisionist blockades, surmounted repeated difficulties, developed the socialist economy and safeguarded the socialist motherland. we must never forget this valuable historical experience. we must cherish our great socialist motherland. under the leadership of chairman mao and the communist party, the chinese people have stood up and will never again brook bullying by imperialism or social-imperialism. at present, imperialism and social-imperialism are still trying by every means to subvert and invade china. that is why perseverance in the principle of independence and self-reliance is required by the party's basic line, and is necessary if we are to oppose imperialism and social-imperialism, and consolidate and develop the great fruits of our socialist revolution and construction.

liu shao-chi, lin piao and other ringleaders of revisionist lines all oppose this principle frantically. the renegade, hidden traitor and scab liu shao-chi feverishly preached the slavish comprador philosophy and the doctrine of trailing behind at a snail's pace, relying on foreigners to run factories and undertake construction. he advocated that "it is better to buy than to build ships and it is still better to charter than to buy ships." he wanted communists to become "red compradors." his vicious aim was to permit imperialism once again to enslave and rule the chinese people.

lin piao on the one hand denigrated china's national economy and opposed the principle of independence and self-reliance and, on the other hand, shamelessly surrendered to soviet revisionist social-imperialism and attempted to place china under the soviet revisionist nuclear "protective umbrella". in this way, he revealed his true features as a renegade and traitor, and his ambition to turn china into a colony of soviet revisionist social-imperialism.

but vicious slander cannot obliterate splendid facts. the kuomintang reactionaries brought our country before liberation to a state of ruin with currency inflation, soaring prices, very backward agriculture and industry on the verge of collapse. radical changes have taken place in china in the short space of two decades or more since liberation. industry and agriculture have made rapid progress. new achievements have been scored one after another in science and technology. china is free of domestic and foreign debt. it has stable prices and a brisk market. the prestige of chinese currency, the renminbi, is rising. the people have constantly improved their living standards. facts prove that china's

socialist system has infinite superiority. every achievement of china shines with the radiance of independence and self-reliance.

chairman mao points out: "the cause of the proletariat must depend on the masses of the people." the principle of building our country independently and with the initiative in our own hands, through self-reliance, hard struggle, diligence and thrift stands on the basis of relying on the masses. liu shao-chi and lin piao advocated the idealist "theory of genius", venomously besmirching the working people as being able to say no more than "wish you good fortune and wealth" and to think about nothing but "how to get oil, salt, sauce, vinegar and firewood". they denied that the working people are the makers of history. of course they prostrated themselves at the feet of "foreign overlords" and pushed the slavish comprador philosophy and the doctrine of trailing behind at a snail's pace. the chinese working class and the rest of the people have high aspirations and ability and are resourceful. guided by chairman mao's revolutionary line, they have devised many advanced pieces of equipment and products. we can accomplish what other countries have, and we will accomplish what they have not. chairman mao teaches: "the people, and the people alone, are the motive force in the making of world history." only when we fully recognize the chinese people's great strength can we unswervingly carry out the principle of independence and self-reliance.

to firmly follow this principle, we must deepen the socialist revolution in the superstructure. only by thoroughly criticizing liu shao-chi's and lin piao's revisionist lines and the ideology of the exploiting classes, and by maintaining the all-round dictatorship of the proletariat over the bourgeoisie in all spheres of the superstructure, can we carry out this principle persistently.

at present, the struggle to criticize lin piao and confucius is developing in a deep-going way. this is an extremely profound revolution in the superstructure, and a political and ideological struggle to uphold marxism and oppose revisionism. worshipping confucius is in the same class as worshipping things foreign. chairman mao says: "imperialism culture and semi-feudal culture are devoted brothers." a slavish mentality and worship of things foreign belong to imperialist culture. worshipping confucius and advocating the study of confucian classics and a return to the old rites and old ideology are semi-feudal culture. in china, the two kinds of culture have joined together into a reactionary alliance to oppose the chinese people's revolution. in order to invade china, imperialism and social-imperialism must spread the worship of confucius and buy over traitors. in order to oppose the revolution and practise restoration, china's reactionaries and ringleaders of the revisionist lines also worship

confucius. at the same time, they look for supporters among the imperialists and social-imperialists. both liu shao-chi and lin piao worshipped confucius and things foreign, advocated restoration and betrayed their motherland. during the struggle to criticize lin piao and confucius, we must relentlessly criticize the crimes of liu shao-chi and lin piao in pushing for capitulationism and national betrayal, firmly carry out the principle of independence and self-reliance, and adhere to proletarian internationalism and patriotism.

during the great proletarian cultural revolution, through the criticism of the revisionist lines of liu shao-chi and lin piao who advocated the slavish comprador philosophy and the doctrine of trailing behind at a snail's pace, the principle of independence and self-reliance has gone ever deeper into the hearts of the people. this is a powerful impetus to the socialist revolution and construction. but we must take note that the poison of the counter-revolutionary revisionist lines of liu shao-chi and lin piao has not been eliminated. we must raise our consciousness in carrying out chairman mao's proletarian revolutionary line during the movement to criticize lin piao and confucius.

while emphasizing the principle of independence and self-reliance, we do not exclude learning from foreign countries. the question is that one must have a correct attitude towards learning from others. in his "on the correct handling of contradictions among the people", chairman mao points out: "there are two different attitudes towards learning from others. one is the dogmatic attitude of transplanting everything, whether or not it is suited to our conditions. this is no good. the other attitude is to use our heads and learn those things which suit our conditions, that is, to absorb whatever experience is useful to us. that is the attitude we should adopt."

in adhering to the principle of independence and self-reliance, we do not mean that we do not want to adopt foreign techniques. it is right to introduce some comparatively advanced foreign techniques. the question is that we must not follow the doctrine of trailing behind at a snail's pace, but draw on certain foreign experience and work hard to catch up with it. we should go on inventing, creating and advancing.

we do not advocate a "closed-door" policy. we have constantly maintained that it is helpful in advancing each country's ability to stand on its own feet and promoting our friendship with the people of various countries to develop trade with other countries and exchange the goods needed on the basis of equality and mutual benefit. this principle by no means excludes economic cooperation with friendly countries and mutual assistance.

at present, the situation both at home and abroad is excellent. the chinese people are industrious and courageous our country's material foundation is stronger than ever. under the leadership of chairman mao, the chinese people are confident and are determined to follow the principle of building our country independently and with the initiative in our own hands, through self-reliance, hard struggle, diligence and thrift so as to make china a powerful socialist state with modern industry, modern agriculture, modern science and technology and modern national defence.

## CULTURAL REVOLUTION AND CRITICISM OF CONFUCIUS AND MENCIUS

### Cultural Revolution Is Deep Criticism of Doctrines of Confucius, Mencius

(NCNA-English Peking, Mar. 28, 1974)

"the great proletarian cultural revolution initiated and led by chairman mao is a great political revolution. it is also a profound criticism of the doctrines of confucius and mencius," says a recent "people's daily" article by fang hai* which reads in part:

the reactionary doctrines of confucius and mencius are doctrines for restoration. all reactionary ruling classes in china have used them to hold back social progress and restore the old order. the representatives of opportunist lines within the party are agents of the landlord class and the bourgeoisie. in order to turn back the wheel of history and oppose the proletarian revolution, they pick out weapons from the ideological arsenal of the decadent slave-owning and landlord classes and use them to attack the proletariat, and they are diehard defenders of the reactionary doctrines of confucius and mencius which they spread far and wide.

during the great proletarian cultural revolution, we have smashed the two bourgeois headquarters, with liu shao-chi and lin piao as their ringleaders. the criticism of their revisionist lines includes criticism of the reactionary doctrines of confucius and mencius. like all other

* Jen-min Jih-pao, March 20, 1974 - SCMP Ed.

ringleaders of opportunist lines within the party, liu shao-chi and lin piao were the worshippers of confucius. one of the ideological sources of their revisionist lines is the reactionary doctrines of confucius and mencius.

liu shao-chi's sinister book on "self-cultivation" was derived from the reactionary doctrines of confucius and mencius and was directed against the proletarian revolution and the dictatorship of the proletariat. he advocated "forbearance", "stopping to make compromises", "the theory of inner-party peace", "the masses are backward" and other reactionary fallacies. these were by and large copied from the doctrines of confucius and mencius.

lin piao used their reactionary doctrines to oppose and sabotage the great proletarian cultural revolution in a bid to subvert the dictatorship of the proletariat and restore capitalism in china. confucius spread the notion "restrain oneself and return to the rites". lin piao used this sinister canon as his reactionary programme for the restoration of capitalism. confucius and mencius spread the idea that some people are "born with knowledge" and other idealist a priori fallacies. lin piao used these as his reactionary ideological weapons for "returning to the rites".

"liu shao-chi and lin piao were adherents of confucius who was a spokesman for the slave-owners more than 2,000 years ago. they are inextricably connected with confucius and the reactionary doctrines of confucius and mencius. they have in common the essential point of representing reactionary exploiting classes and a common ideology and behaviour in trying to turn back the wheel of history.

therefore, we must criticize confucius while criticizing liu shao-chi and lin piao. the current struggle to criticize lin piao and confucius is aimed at consolidating and carrying forward the major achievements of the great proletarian cultural revolution, strengthening the dictatorship of the proletariat and opposing the restoration of capitalism in china.

during the fierce struggle to smash the two bourgeois headquarters with liu shao-chi and lin piao as their ringleaders, the masses of people vigorously battered the reactionary class ideologies of liu shao-chi and lin piao and fostered proletarian ideology.

the most reactionary aspects of china's feudal culture and ideology came from the doctrines of confucius and mencius. china's bourgeois culture and ideology are closely linked with the feudal forces and contain many feudal remnants. liu shao-chi and lin piao, inner-party representatives of the bourgeoisie, used the doctrines of confucius and mencius to oppose proletarian culture and ideology and practised revisionism. the cultural revolution is directed at opposing and preventing revisionism. in the final analysis, this revolution is aimed precisely at destroying the ideology

of the declining exploiting classes and transforming the world according to the world outlook of the proletariat.

during the cultural revolution a great number of new things emerged after repeated struggle against the revisionist lines pushed by liu shao-chi and lin piao. this is also a result of penetrating criticism of the doctrines of confucius and mencius which liu shao-chi, lin piao and other political swindlers so stubbornly upheld. the following are examples:

literature and art portray the workers, peasants and soldiers and serve them since they took over the realm of literature and art. the emperors, kings, generals and ministers and talents and beauties that had been depicted according to the doctrines of confucius and mencius for over two thousand years were driven from the stage. this is a penetrating criticism of the reactionary idealist conception of history that "only the highest who are the wise and the lowest who are the stupid cannot be changed" preached by confucius and mencius in their attempt to negate the part the people play. on the educational front, education is no longer divorced from the worker-peasant-soldier masses and from productive labour. the cultural revolution has also ended domination of the schools by bourgeois intellectuals. workers, peasants and soldiers are going to universities, managing the schools and transforming them with marxism-leninism-mao tsetung thought. millions of educated young people are going to the countryside to integrate themselves with the peasants. all this penetratingly criticizes the reactionary ideology that "he who excels in learning can be an official" peddled by confucius and mencius in looking down on the working people. the cadres in state organs and other units in the superstructure are able to work well at either higher or lower levels and as either officials or ordinary people, and have taken the "may 7" road indicated by chairman mao. this fact is a deep criticism of the reactionary ideology of confucius and mencius that "those who work with their minds govern".

fearing these new things and the fact that more and more people had broken with the doctrines of confucius and mencius, lin piao and company left no stone unturned to undermine the great proletarian cultural revolution, negate the new things, viciously attack the excellent situation since the beginning of the cultural revolution, and attack educated young people's going to countryside and cadres' taking the "may 7" road. this proves that the current criticism of confucius and lin piao is essential for consolidating and developing the tremendous achievements of the cultural revolution and for promoting new socialist things.

history shows that only the cultural revolution led by the proletariat can penetratingly and thoroughly oppose and criticize confucius on a wide range of questions.

as the landlord class and the bourgeoisie were rising, they stood for transformation and progress and opposed and criticized the doctrines of confucius and mencius that blocked their way forward. but a certain time after they had seized political power, they changed their stand and worshipped confucius in order to consolidate their rule and preserve their interests. they instituted counter-revolutionary ideological and political lines to maintain the old order. this change in stand is determined by the interests and the nature of exploiting classes.

the proletariat is absolutely different from all exploiting classes. representing the most advanced relations of production, it is the greatest class in history. it is the strongest revolutionary class, possessing the most powerful ideology and politics. the proletariat always stands firmly for social progress and social change and works in the interests of the vast majority. it is only the cultural revolution under the leadership of the proletariat that can shoulder the task of thoroughly opposing and criticizing confucius. the proletariat of china assumed this task when it mounted the political stage.

the fetishes and superstitions of confucius began to break down when the slogan "down with confucius' shop" was raised during the "may fourth" movement in 1919. as the new democratic revolution led by the proletariat deepened, the struggle against confucius became more acute and penetrating. during the period of the socialist revolution, the economic base of the bourgeoisie was smashed. but the exploiting classes refused to quit the stage of history and tried to corrupt the masses, undermine the dictatorship of the proletariat and restore capitalism by spreading the ideology of the exploiting classes and the reactionary doctrines of confucius and mencius.

since the founding of the people's republic of china, the great leader chairman mao has paid close attention to the class struggle in the sphere of ideology and has on many occasions issued instructions and launched criticism of the reactionary confucian school. the great proletarian cultural revolution and the current criticism of lin piao and confucius, which are initiated and led by chairman mao, have criticized confucius on a scale and to a depth that no cultural revolution in china's history could match.

the current movement to criticize lin piao and confucius is a political and ideological struggle to uphold marxism and oppose revisionism, and is a penetrating revolution in the sphere of ideology.

the struggle between criticizing and worshipping confucius will not end with this movement. liu shao-chi and lin piao were not two isolated persons but were representatives of classes and political lines. although they were overthrown, the revisionist lines they pushed and the doctrines of confucius and mencius they advocated

must be thoroughly examined and repudiated politically and ideologically.

the struggle between criticizing and worshipping confucius is an important component of the struggle between the two classes and the two lines, and is a long fighting task. we must not cease the fight so long as there are classes and class struggle around.

although liu shao-chi, a worshipper of confucius, was overthrown during the great proletarian cultural revolution, lin piao unfurled the tattered banner of worshipping confucius. this fact shows clearly that worshippers of confucius will not disappear as a result of one cultural revolution or two.

the party's basic line states that socialist society covers a considerably long historical period. throughout this historical period, there are classes, class contradictions and class struggle, there is the struggle between the socialist road and the capitalist road, there is the danger of capitalist restoration and there is the threat of subversion and aggression by imperialism and social-imperialism. for a long time to come, two-line struggles will continue within the party, reflecting these contradictions, and such struggles will occur ten, twenty or thirty times. lin piaos will appear again and so will persons like wang ming, liu shao-chi, peng teh-huai and kao kang.

the doctrines of confucius and mencius are doctrines for restoration. whoever is attempting restoration inclines to worship confucius, uses the doctrines to push the revisionist line and opposes the proletarian revolution and the dictatorship of the proletariat. therefore, the criticism of confucius and mencius, along with the struggle between the two classes, the two roads and the two lines continues throughout the historical period of socialism, and is one of the main contents of the socialist revolution.

provided we adhere to the party's basic line for the historical period of socialism, continue making revolution under the dictatorship of the proletariat, and carry on class struggle and two-line struggle in a deep-going way, we can consolidate and develop the brilliant achievements of the great proletarian cultural revolution, strengthen the dictatorship of the proletariat and carry the proletarian revolution forward.

INDUSTRIAL AND COMMERCIAL AID TO SPRING FARMING

## China's Industrial, Commercial Departments Serve Spring Farming

(NCNA-English Peking, Mar. 28, 1974)

china's industrial and commercial dapartments sent 5.8 per cent more means of production to the countryside for this spring farming season than last year at the same time, thanks to the movement to criticize lin piao and confucius.

increases for january-february include 6.8 per cent more chemical fertilizer, 28 per cent more insecticides and pesticides and much more farm machinery.

these departments started the work earlier than usual this year to meet the growing needs of socialist agriculture. peking has to date supplied its ten outlying counties with 15 per cent more chemical fertilizer, 23 per cent more insecticides and pesticides and 11 per cent more medium-sized and small farm implements than in the spring of 1973. a considerable amount of plastic sheets has been distributed to the city's outskirts for cold frames. the industrial and commercial departments in hopei province delivered chemical fertilizer, insecticides and well-drilling machinery and other material to combat drought earlier and schedules because the province expanded its wheat acreage, but snow and rain were scarce. over 41 per cent more chemical fertilizer was delivered than last year for this period.

more than 200 factories in tientsin cooperated to produce diesel engines, pumps, well-drilling machines and other farm machinery. the tientsin chemical works recovered hydrochloric acid from waste liquid to produce calcium phosphate.

the farm machinery departments in szechwan province this year turned out more internal combustion engines, pumps, cast iron pipes and other irrigation and drainage equipment for the province's countryside which has terraced more land in the last two years in the movement to learn from tachai, national pace-setter in agriculture. the province hit an all-time high in january and february for production of farm machinery. output of internal combustion engines was 40 per cent higher than the same 1973 period. the workers of the hungkuang electrical machinery plant in chengtu, capital of the province, said in the movement to criticize lin piao and confucius: "lin piao attempted to restore capitalism. we must keep working for the socialist revolution and socialist construction and do more to mechanize farming faster". the workers raised january-february output 29.5 per cent over the same 1973 period.

the peking company that distributes means of production to the countryside sent people to factories to study whether the waste material and liquids contain any matter that could be turned into fertilizer. arrangements were then made for communes to pick up the material. the company in kansu province ran classes for peasants to learn the use of chemical fertilizer and insecticides.

the commercial departments in tientsin, liaoning, kiangsu and hunan provinces are sending teams to the countryside to help repair farm machinery for spring farming.

TECHNICAL INNOVATIONS

**Movement to Criticize Lin Piao, Confucius Stimulates Technical Innovations in Northeast China Factory**

(NCNA-English Shenyang, Mar. 27, 1974)

workers of the shenyang transformer factory, china's biggest, are increasing production through technical innovations in the midst of the movement to criticize lin piao and confucius.

the factory surpassed its quotas in the first two months of this year under the principle of grasping revolution, promoting production. total output value was 45 per cent over the corresponding 1973 period.

in all shops and teams, the workers cited the history of the factory and recalled the history of their families during the movement. they praised the superiority of the socialist system and the tremendous achievements of the great proletarian cultural revolution, and indignantly denounced lin piao's counter-revolutionary attempt to restore capitalism. comparing lin piao's reactionary fallacies with the reactionary doctrines of confucius and mencius, they criticized them one by one at meetings, through broadcasts and in big-character posters and wall-newspapers. more than 3,600 workers and cadres spoke in repudiation of lin piao and confucius at 300 meetings in two months.

when the women workers of a punching team learned that the factory required 27,000 sheared silicon steel sheets to expand production, they volunteered for the job.

in the old society, they said, the exploiting classes used the doctrines of confucius and mencius to oppress the working women most harshly. the communist party and chairman mao had liberated the women who now were helping run the country. "we would never let lin piao succeed in his vicious attempt to turn back the wheel of history as confucius tried," said one woman. they promised to make new contributions to socialist construction.

they tapped the potential of each procedure, made technical innovations and mapped out a plan to increase production. in the end they completed the extra quota while fulfilling their monthly target ahead of time.

the success of the punching team stimulated new advances in the mass technical innovations movement.

after criticizing lin piao's theory of innate genius and confucius' theory of "the mandate of heaven", workers of the metal workshop acquired a deeper understanding of how wisdom is derived from practice.

young worker han shuang-yin of the shop was helped by the veterans to sum up production experience. on this basis, he turned out a set of dies in 20 days that enabled the workshop to change over from vertical milling machines that process one workpiece at a time to horizontal milling machines that do ten at once.

model worker lin kuo-shan, a communist party member and graduate of a workers' college run by the factory, completed 18 technical innovations in cooperation with other workers within two months. his workmates call him a skilled hand at technical innovations.

in the first two months of this year, the factory carried out 55 major technical innovations which have improved mechanization and raised labour productivity.

SPORTS

## China Holds National Archery Championships

(NCNA-English Kwangchow, Mar. 28, 1974)

national records were improved en bloc at the national spring archery championships which closed here recently.

as a result of the championships and an earlier competition here in february, all the 12 listed national records in women's archery were improved and five new national records were set in men's archery.

the championships coincided with the movement to criticize lin piao and confucius, and the competitors roundly criticized lin piao for his crime of preaching the doctrines of confucius and mencius in a vain attempt to restore capitalism. the criticism enhanced the determination of the competitors to improve their performance and scale the heights of world archery.

shanghai's 17-year-old school girl wang wen-chuan who scored 342 points on february 19 to improve the world record of 341 points in the women's 30 metres single round event, this time scored 301 points in the 60 metres single round event and 590 points in the double round event for two new national records.

huang shu-yen, an 18-year-old student of the peking physical culture institute, scored 289 points in the women's 70 metres single round event for a new national record. she also improved the national record in the 4-event single round total with a score of 1,205 points.

in men's competition, 17-year-old li ming of shantung province scored 1,164 points to improve the national record in the 4-event single round total, and 2,288 points to improve the national record in the double round total.

li shun-fu of the peking physical culture institute scored 260 points in the 90 metres single round event to set a new national record.

in team competition, li ming, yuan sheng-tang and yu ling-chih of the shantung team scored 3,296 points to break the listed national record in the 4-event single round team total, and 6,547 points for a new best in the double round team total.

the overall team titles were won by the peking physical culture institute in the women's event and the shantung team in the men's event. in individual competition, the overall winners were wang wen-chuan in the women's event and li ming in the men's event.

a field of 120 competitors from nine provincial, municipal and autonomous regional teams and the peking physical culture institute were entered. they are of mongolian, tibetan, hui, monba, sala and han nationalities. most of them are rising young archers, the youngest being 14.

the events held included women's archery at distances of 30, 50, 60 and 70 metres, and men's archery at 30, 50, 70 and 90 metres. 36 arrows were shot at the targets at each of these distances for the single round event and 72 arrows for the double round event. in addition, there were the individual and team events in the 4-event total, each team comprising three archers.

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* FOREIGN RELATIONS *
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CHINA AND AUSTRALIA

## Chinese Vice Premier Meets Australian Scientific Delegation

(NCNA-English Peking, Mar. 28, 1974)

chinese vice-premier teng hsiao-ping of the state council met and had a friendly conversation here this morning with professor rutherford ness robertson, president of the australian academy of science, dr. r.m. williams, vice-chancellor of the australian national university, and all members of the australian scientific delegation they are leading.

the members of the delegation attending the meeting were professor ronald drayton brown, dr. james meadows rendel, dr. john paul wild, professor gordon leslie ada, professor hans adolph buchdahl, professor john derrick ovington and professor liu tsun-yan.

australian ambassador to china s.a. fitzgerald was present.

also present were leading members of chinese departments concerned and scientific workers, including chou jung-hsin, chou pei-yuan, pei shih-chang, wu fan-wu and chu yung-hsing.

CHINA AND AUSTRIA

## Vice Foreign Minister Chiao Kuan-hua Meets Delegation of Austrian China-Research Institute

(NCNA-English Peking, Mar. 28, 1974)

chiao kuan-hua, chinese vice-minister of foreign affairs, today met and had a friendly conversation with the delegation of the council of the austrian china-research institute led by dr. bruno pittermann.

present on the occasion were vice-president li en-chiu and permanent council member chung han-chiu of the chinese people's association for friendship with foreign countries.

CHINA AND CAMBODIA

## Queen Kossamak Arrives in Peking from Kwangchow

(NCNA-English Peking, Mar. 28, 1974)

her majesty queen sisowath monivong kossamak nearirat of the kingdom of cambodia, accompanied by samdech norodom sihanouk, head of state and chairman of the national united front of cambodia, and his wife princess monique sihanouk, arrived here today by special plane from kwangchow.

among those welcoming her majesty queen kossamak at the airport were chou en-lai, premier of the state council; hsu hsiang-chien, vice-chairman of the standing committee of the national people's congress, and his wife huang chieh; han nien-lung, vice-foreign minister, and his wife wang chen; and huang shu-tse, vice-minister of public health.

also on hand were samdech penn nouth, chairman of the political bureau of the central committee of the national united front and prime minister of the royal government of national union of cambodia, and madame penn nouth, as well as members of the political bureau of the central committee of the national united front and officials of the royal government including sarin chhak, thiounn mumm and general duong sam ol.

the special plane carrying her majesty queen kossamak landed at the airport at about 12 o'clock. premier chou en-lai, prime minister penn nouth, madame penn nouth and others went aboard the plane to express their cordial regards and warm welcome to her majesty the queen. chinese and cambodian children presented bouquets to her majesty.

arriving by the same plane were members of the royal government of national union of cambodia and members of the royal family.

toch kham doeun, cambodian ambassador to china, and his wife who went to kwangchow specially to welcome for majesty, arrived here by the same plane.

also arriving with her majesty were chinese ambassador to cambodia kang mao-chao and his wife yang ling.

when her majesty queen kossamak left kwangchow this morning, she was seen off at the airport by hsu shih-yu, commander of the kwangchow units of the chinese people's liberation army, and leading members of the kwangtung

provincial revolutionary committee, the p.l.a. kwangchow units and the kwangchow municipal revolutionary committee kung shih-chuan, lin li-ming, yang mei-sheng, chiao lin-yi, lo fan-chun and liu kuei-lan.

CHINA AND CANADA

### Canadian Students' Delegation Leaves Kwangchow for Home

(NCNA-English Kwangchow, Mar. 28, 1974)

a 10-member quebec students' delegation of canada led by james robert meadowcroft and claude gauvreau left here for home today after concluding its visit to china.

the delegation visited peking, yenan, shihchiachuang, linhsien county, nanking, shanghai and kwangchow. the guests were warmly welcomed wherever they went.

CHINA AND HONGKONG

### Hongkong Foreigners in Aviation Circle Leave Peking

(NCNA-English Peking, Mar. 27, 1974)

the group of china tour for hongkong foreigners in aviation circle with mr. downig roy evans as its leader and mr. tsuda akira as its deputy leader left here today to tour southern china.

shen tu, deputy director-general of the general administration of civil aviation of china, and cheng chih-ping, a leading member of the china international travel service, met and feted the guests when they were in peking.

CHINA AND JAPAN

## Chang Hsiang-shan Meets Japanese Workers and Students Group

(NCNA-English Peking, Mar. 28, 1974)

chang hsiang-shan, vice-president of the china-japan friendship association, today met the japanese takarazuka workers and students friendship visiting group led by yukiko takeda. they had a cordial and friendly conversation.

this evening, chang yu, deputy director of the china international travel service, gave a dinner in honour of the members of the group.

since its arrival in china on march second, the group has visited kwangchow, changsha, shaoshan, shanghai, peking, yenan and the tachai production brigade.

## Japanese Dietmen's League for Japan-China Friendship Calls for Early Conclusion of Japan-China Aviation Agreement

(NCNA-English Tokyo, Mar. 28, 1974)

the japanese dietmen's league for japan-china friendship held a meeting here yesterday to urge the japanese government to overcome the sabotage of a handful of reactionary forces in japan and to conclude a japan-china aviation agreement as early as possible.

the meeting was presided over by aiichiro fujiyama, president of the japanese dietmen's league for japan-china friendship. present at the meeting were tokuma utsunomiya, seiichi tagawa, munenori akagi, katsushi fujii, shutaro matsuura, yohei kono, kozo sasaki, ichiro watanabe, kiyoshi utsumi and others.

on behalf of all members of the league, seiichi katsumata of the socialist party made a pledge at the meeting.

the meeting unanimously adopted "a resolution on promoting the conclusion of a japan-china aviation agreement". the resolution pointed out that signing of the agreement constitutes an important event in japan-china relations. however, a handful of reactionary forces in japan are trying to sabotage it. "we will never permit them to do so," the resolution said.

it stressed: "the conclusion of a japan-china aviation agreement is a step towards materialization of the japan-china joint statement. it will open the way for the signing of a japan-china peace treaty."

the resolution said that the japanese government "should resolutely surmount the obstacles put up by some forces and sign a japan-china aviation agreement speedily in line with the basic principles agreed upon between foreign minister masayoshi ohira and china at the beginning of this year."

CHINA AND KOREA

## Just Proposal for Independent, Peaceful Reunification of Korea

(NCNA-English Peking, Mar. 28, 1974)

the "people's daily" carries a commentator's article today entitled "a just proposal for the independent and peaceful reunification of korea". the full text of the article reads:

during the recent discussion on the agenda concerning the creation of the prerequisites for the removal of tension in korea and promotion of the independent and peaceful reunification of korea, the third session of the fifth supreme people's assembly of the democratic people's republic of korea adopted a "letter to the congress of the united states of america", proposing talks with the united states for the conclusion of a peace agreement. this is an another great effort made by the korean workers' party and the korean government to promote the independent and peaceful reunification of the fatherland.

the korean workers' party and the korean government have for a long time made untiring efforts for the reunification of the country and removal of the national suffering caused by division. in may, 1972, in particular, comrade kim il sung, the great leader of the korean people, put forth the three principles of independence, peaceful reunification and great national unity, which led to the publication of the north-south joint statement and opened the road to contacts and consultations between north and south korea. in june, 1973 comrade kim il sung put forward the 5-point programme, indicating once again the correct way to the realization of the independent and peaceful reunification of the fatherland.

however the national aspiration of the korean people for reunifying their fatherland has failed to come true all this time because of the obstruction and sabotage by the pak jung hi clique of south korea. this clique has violated again and again the principles reached in the north-south joint statement and obdurately pursued a bellicose policy by relying on outside forces in an attempt to continue the division of korea and drive the north-south dialogue into a deadlock. the treacherous acts of this clique are condemned and opposed by the entire korean people.

as is well known the protracted state of division of korea is due to the aggression and interference by u.s. imperialism. therefore it was pointed in the "letter to the congress of the united states of america" that the united states is obliged to refrain from instigating the south korean authorities to engage in plots for war and fascist repression of the south korean people; from obstructing the independent and peaceful reunification of the north and the south in accordance with the north-south joint statement, and from interfering in the internal affairs of korea. only in this way can the tension be removed in the korean peninsular and favourable conditions be created for the korean people to solve the question of the fatherland's reunification by themselves.

the withdrawal of foreign troops from south korea and realization of the country's independent reunification by the korean people themselves are the key to the settlement of the korean question. more than twenty years have elapsed since the korean armistice and the u.s. troops have no reason at all to hang on in south korea. the u.s. government should remove the beret of "u.n. forces" from the u.s. troops stationed in south korea, pull out lock, stock and barrel together with all their arms and equipment, stop its military assistance to the pak jung hi clique of south korea, and cease instigating this clique to make savage provocations against the northern half of the republic. what reason has the u.s. government for evading these just demands put forward by the democratic people's republic of korea?

the chinese people have always regarded the korean people's struggle as their own. the chinese people firmly support the korean people in their cause of ousting outside intervention and winning the independent and peaceful reunification of the fatherland and firmly support the just stand of the korean workers' party and the korean government. the korean people's national desire for the reunification of the fatherland is immutable and no force can check such a historical trend. we are firmly convinced that the three-thousand-li beautiful land of korea will certainly be reunited and the korean people will certainly win complete victory in their just struggle.

CHINA AND PHILIPPINES

## Philippine National Men's Basketball Delegation Leaves Shanghai for Kwangchow

(NCNA-English Shanghai, Mar. 27, 1974)

the philippine national men's basketball delegation, with eduardo romualdez as its leader and gonzalo puyat as its deputy leader, left for kwangchow by air today after concluding its visit here.

yesterday evening, the visiting team had a friendly match with the chinese men's basketball team before 5,000 spectators at the chiangwan indoor stadium. half time score stood at 49-all. mounting a series of successful fastbreaks in the second half, the chinese team soon tore ahead to an eleven point lead at 64:53.

the philippine players countered by tightening up their defence while making bold charges through the host team's defence zone to score at close range. the score was levelled at 72-all with eight minutes to go before the final whistle, and the match ended 90:88 in favour of the chinese team. the excellent performance of both sides drew rounds of enthusiastic applauses from the spectators.

among those present at the match were wang shao-yung, vice-chairman, and chang chen-ya, standing committee member, of the shanghai municipal revolutionary committee, and leading members of departments concerned.

the philippine delegation arrived here from peking on march 25. they were guests of honour at a dinner hosted by the shanghai branch of the chinese basketball association that evening. the philippine friends visited the shanghai industrial exhibition and the malu people's commune during their sojourn here.

## Philippine National Men's Basketball Delegation Leaves Kwangchow for Home

(NCNA-English Kwangchow, Mar. 28, 1974)

the philippine national men's basketball delegation, with eduardo romualdez as its leader and gonzalo puyat as its deputy leader, left here for home by train today after a match tour of china.

they were seen off at the railway station by leading members of kwangtung provincial sports organizations.

after its arrival here yesterday; the delegation visited the kwangchow bicycle plant in the afternoon and attended a reception in the evening given in its honour by the kwangtung branch of the all-china sports federation.

CHINA AND SYRIA

**China's Peking Football Team in Syria**

(NCNA-English Damascus, Mar. 27, 1974)

china's peking football team returned here yesterday after winding up its tour of five syrian provinces.

the chinese team has visited five cities -- damascus, homs, dera, deir ez-zor and aleppo -- and played seven friendly matches with the all-syria, the syrian army and the security forces teams. the skilful performance and spirit of friendship demonstrated by the chinese and syrian players were warmly welcomed by more than 100,000 spectators. the matches were televized by the syrian t.v. station.

among those who saw the matches were mutaab shanan, member of the regional leadership of the syrian baath party; adnan najjar, commander of the damascus military district and representative of the syrian minister of defence; ridha asfahani, secretary general of the syrian general sports federation; as well as a number of governors, local armed forces commanders and leading members of sports organizations in these provinces.

the chinese team was accorded a warm reception by mutaab shanan, mayor of damascus yassin el-ostah, and all governors of these provinces. mutaab shanan said to the chinese team: "i am greatly pleased with your visit to our country now celebrating the victories we achieved in our war of liberation last october. so your visit assumes more than sporting significance." the team was warmly welcomed by syrian masses and athletes wherever it went. in deir ezzor, hundreds of secondary school students in green student-military uniforms and athletes lined both sides of road to welcome the chinese players, waving syrian and chinese flags and holding high banners inscribed in both arabic and chinese: "welcome to the friendly chinese sports mission."

CHINA AND TANZANIA

## President Nyerere Visits Taching Oilfield

(NCNA-English Taching, Mar. 28, 1974)

president julius k. nyerere and the other distinguished tanzanian guests today visited the taching oilfield, china's biggest petroleum producing centre, and received a rousing welcome from the workers and their families.

accompanying the guests on the visit were ngapo ngawang jigme, vice-chairman of the standing committee of the national people's congress; ho ying, vice-minister of foreign affairs; and tang ke, vice-minister of the fuel and chemical industries.

numerous red banners and streamers of welcome fluttered over the extensive oilfield. when president nyerere and the other distinguished guests arrived, ting chi-hsien, chairman, and chi chien-min and sung chen-ming, vice-chairmen, of the taching oilfield revolutionary committee, went up to warmly shake hands with president nyerere. the more than 1,000 welcomers waved bouquets and national flags of china and tanzania and danced with joy amidst the beating of drums and gongs and cheers, expressing the militant friendship of the taching oil workers for the tanzanian people who have a glorious tradition of fighting against imperialism and colonialism.

during the visit, vice-chairman sung chen-ming gave the distinguished guests an account of the great achievements made by the taching oil workers who displayed the revolutionary spirit of hard struggle in exploring and building the oilfield under the guidance of chairman mao's principle "maintaining independence and keeping the initiative in our own hands and relying on our own efforts". he said that in the past fourteen years, the output of crude oil had increased at an average rate of 31 per cent every year. the great proletarian cultural revolution had further raised the workers' consciousness of the struggle between the two lines and greatly promoted the production, he said. taching's crude oil output for 1973 quadrupled that of 1965, the year before the great proletarian cultural revolution. inspired by the current movement to criticize lin piao and confucius, the taching workers are extending the scale of construction on the oilfield and promoting multiple utilization in the petrol-chemical industry.

president nyerere received a hearty welcome from the workers when he came to the site of the well-known no. 1202 drilling team. amidst the humming of the drilling machine, president nyerere went up to the drilling platform in high spirits to watch the workers' operation. he then saw a performance of removing an oil derrick in one piece.

chang yun-chung, political instructor of the drilling team, told the distinguished guests: they set a new record of drilling a total of 100,000 metres a year during the cultural revolution, and followed it up with another new achievement this january by drilling 10,000 metres in winter operation. this team has now overfulfilled its tasks for the first quarter of this year ahead of schedule. chang yun-chung said that, though separated by great distances, the people of china and tanzania had forged a militant friendship, supporting each other in their struggle against imperialism and colonialism. "we oil workers pledge ourselves to sink more and better oil wells and resolutely support the revolutionary struggle of the people of the third world," he stated. president nyerere paid warm tribute to the revolutionary spirit of the workers and happily posed for photographers along with workers of this drilling team.

president nyerere and the other distinguished guests were then shown around a pumping station, a crude storage and an oil well and the sewing workshop run by family members of taching oil workers. wherever they went they were warmly welcomed by the workers and their family members.

on behalf of the taching oilfield revolutionary committee, chairman ting chi-hsien presented two silk tapestries bearing designs of oil wells to president nyerere and the other distinguished tanzanian guests before their departure from taching.

also accompanying the distinguished guests on the visit were chinese ambassador to tanzania li yao-wen and tanzanian ambassador to china r.s. wambura.

CHINA AND US

**Ting Hsueh-sung Fetes American Women's Delegation**

(NCNA-English Peking, Mar. 27, 1974)

ting hsueh-sung, vice-president of the chinese people's association for friendship with foreign countries, this afternoon met and feted the members of the american women's delegation led by mary aleen holly.

present at the meeting were leading members of departments concerned, including ou tang-liang, lin chiao-chih, han cha-hsien, hsu kuang and tseng ka.

the delegation arrived here on march 23.

INTERNATIONAL ORGANIZATIONS

## Chinese Observers' Group Leaves Peking for CMI Congress in Hamburg

(NCNA-English Peking, Mar. 27, 1974)

an observers' group of the china council for the promotion of international trade led by jen chien-hsin left peking for hamburg by air today to attend the 30th congress of the international maritime committee (c.m.i.).

## ATTU Honorary Secretary-General Arrives in Yokohama

(NCNA-English Tokyo, Mar. 27, 1974)

sung chung, honorary secretary-general of the asian table tennis union, and seven working personnel of the secretariat of the a.t.t.u. arrived in yokohama this evening, where they had a cordial meeting with leading officials of the organizing committee of the second asian table tennis championships.

sung chung and his party are going to attend the forthcoming second asian table tennis championships and take part in the work of the second congress of the a.t.t.u.

upon their arrival in tokyo from peking on their way to yokohama, sung chung and his party were greeted at the airport by ichio asukata, chairman of the organizing committee of the second asian table tennis championships and mayor of yokohama city, as well as leading members of friendly japanese organizations and officials of the chinese embassy in japan.

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* NATIONAL *
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CHENGTU-KUNMING RAILROAD

## Chengtu-Kunming Railway Line Successfully Completed and Open to Traffic*

(Peking Jen-min Jih-pao, March 23, 1974)

(NCNA Peking, March 22, 1974) According to our own reporters, during the great proletarian cultural revolution, the heroic road builders in our country, displaying the heroic spirit of "trampling underfoot all hardships and dangers and braving transfers to high mountains and treacherous river," successfully completed in the "forbidden area"--where the foreign experts categorically proclaimed that the construction of a railway line was virtually impossible--the main communication line in the southwestern region of the mother country--the Chengtu-Kunming Railway, thus writing a new brilliant chapter for socialist construction.

Since this railway was officially opened to traffic on July 1, 1970, the quality of the line has been good and the flow of traffic has been free from obstruction.

At present, under the motivation of the criticism of Lin Piao and Confucius, the broad masses of railway workers are working for increased efficiency and better quality of transportation for socialist revolution and construction.

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* Attention is drawn to the NCNA-English report on the same subject which was published in SCMP No. 5584/25. It is stated in that report that the railway passes through Szechwan, Kweichow and Yunnan. However, no mention of this is made in the Chinese text as published by Jen-min Jih-pao on March 23, 1974. It is therefore thought advisable to put out a translation of the full text of the JMJP report in this issue of SCMP. -- SCMP Ed.

The Chengtu-Kunming railway runs from Chengtu in Szechwan in the north to Kunming in Yunnan in the south. Its total length is 1,085 kilometers. After the completion of this railway for traffic, it connects with the Chengtu-Paochi railway in the north and forms the big artery of communication which runs through the southwestern and northwestern regions in our country. The distance between the various places in our country and the southwestern border regions has also been greatly shortened because of the completion of this railway which is open to traffic.

The three provinces of Szechwan, Kweichow and Yunnan are rich in natural resources and are inhabited by dozens of fraternal nationalities, including Yi, Miao, Tibetan, Chuang, Pai, Thai and Lisu. After the completion of the Chengtu-Kunming railway for traffic, favorable conditions have been provided for consolidating the unity of people of various nationalities in our country, giving impetus to the development of industrial and agricultural production in the southwestern region, improving the distribution of coastal and inland industries and stepping up socialist construction.

The Chengtu-Kunming railway winds around steep mountains and crosses many rivers in Szechwan and Yunnan provinces. Along the route, the mountains are steep, the valleys are deep, the rivers are wide and turbulent, the geological structures are complicated and the climate is variable. One-third of the railway line traverses an earthquake zone where earthquakes of the seven or higher magnitude have been recorded. There are deep valleys where the temperature rises to 40 and sometimes 50 degrees centigrade and gorges swept by strong winds of the tenth magnitude. Along the route are water-eroded caves, underground rivers, faults, drifting sand,gas-filled layers, magmatic explosion, mud flow, silt and nitrate. This region is called a "geological museum." The railway crosses the Tatu River, goes through the Taliang and Hsiaoliang Mountains and spans the Chinsha River. On the average, there is one big or medium bridge for every 1.7 kilometers and one tunnel for every 2.5 kilometers. The bridges and tunnels along the railway line total more than 400 kilometers in length and the scale of the project is equivalent to building an underground railway or corridor in the air from Peking to Shanhai Pass. Such an engineering feat is rare in the history of railway construction in the world.

Our great leader Chairman Mao showed great concern for the construction of the Chengtu-Kunming railway. The completion of this railway which is now open to traffic represents a great victory for Chairman Mao's proletarian revolutionary line.

In July 1958, at the climax of the great leap forward in the whole country, the construction of Chengtu-Kunming railway started. At that time, several foreign experts came here to survey the topographical features. Faced with the precipitous cliffs along the route, they shook their heads and sighed, "The geological structure is so complicated that there is no thoroughfare." They proclaimed the land along the line as a "forbidden area where railway construction is impossible." Later, as a result of interference and disruption by Liu Shao-ch'i's revisionist line, the railway construction project basically dismounted and came to a standstill in 1962.

In August 1964, Chairman Mao issued the great call, "The Chengtu-Kunming railway must be built at a fast pace." Railroad builders from all parts of the country made redoubled efforts day and night and moved to the worksites along the line at top speed, thus unveiling the prologue to the great battle for the building of the Chengtu-Kunming railway.

Following this, the dynamic great proletarian cultural revolution started and it effectively gave impetus to the construction of the railway. The broad masses of commanders and fighters of the railway corps of the PLA, railway workers, engineers, technicians and militiamen raised high the banner of revolutionary mass criticism and indignantly criticized such revisionist trash spread by Liu Shao-ch'i as the "slavish comprador philosophy" and the "doctrine of trailing behind at a snail's pace." The broad masses of armymen and people poured out their revolutionary enthusiasm derived from mass criticism on the construction project. They were resolved to complete the Chengtu-Kunming railway as soon as possible and make up for the time lost owing to Liu Shao-ch'i's revisionist line. The builders resolutely implemented Chairman Mao's great strategy "be prepared against war, be prepared against natural disasters and do everything for the people" and upheld the Party's general line of building socialism. They relied on their own efforts and braved arduous struggles, and completed in the so-called "forbidden area where railway construction is impossible" the Chengtu-Kunming railway ahead of schedule, thus greatly heightening the morale of the Chinese people.

The Chengtu-Kunming railway passes through the area traversed by the Red Army in the year of the Long March. In this struggle to conquer Nature in the course of building the railway, the builders learned from the revolutionary spirit of the revolutionary forerunners during the Long March. They set up tents at the foothill of the Liang Mountains and cooking pots and stoves on the banks of the Tatu River. With the heroic spirit of "the Red Army which fears not the trials of a distant march; and to which a thousand mountains, ten thousand rivers are nothing," they dug through several hundred big mountains, built 427 tunnels, worked in mid-air and constructed 653 bridges, overcame the problems created by mud-flows, landslips and landslides, built scores of "underground stations" or "stations in the air" in the tunnels or on the bridges, and rendered outstanding services to socialist construction. The Shamulata Tunnel is over 6 kilometers long, and more than 12,000 tons of underground water gushed out every day and night. Fighting here were the broad masses of workers from the Second Railway Engineering Bureau. Although they were exposed to "pouring rains," and had to work persistently in waist-deep water in the underground river, they successfully completed this tunnel and won time for opening the Chengtu-Kunming Railway to traffic ahead of schedule.

The "Ihsient'ien" on the banks of the Tatu River is a well-known hazardous area in the northern section of Chengtu-Kunming Railway. Two precipitous peaks which resemble swords tightly enclose in between the Laoch'ang Gully which is 4 or 5 li long. The local inhabitants said, "Whenever Laoch'ang Gully is mentioned, people will frown. It is difficult to see the sun throughout the day. Only monkeys can be seen throwing stones." But the heroic and dauntless railway builders and workers said, "When we are in 'Ihsient'ien,' our ambition is wider than the sea and our heroism shakes the mountains. We are resolved to build the railway up the mountain." With ropes tied round their waists, the surveyors and

designers were suspended in mid-air near the precipices and they carried out surveys in this way. There were neither highways nor paths. The workers travelled over mountains and valleys and carried on their backs and by shoulder-pole machines weighing several thousand catties and equipment weighing several hundred thousand tons to the worksite in the mountain. They adopted a new method of fitting things together and in only 55 days, they built a railway stone arch bridge with a large span between peaks and precipices on the two sides of "Ihsient'ien."

The workers from the Bridge Engineering Bureau fighting on the turbulent Chinsha River built the Big Bridge of Chinsha River which has the largest span between piers in our country. There is a gorge in the Chinsha River with swift currents, many submerged rocks and one treacherous shoal after the other. It has been called "a forbidden waterway" since ancient times. The commanders and fighters of a certain transportation company in the railway corps carried forward the dauntless revolutionary spirit of the Red Army which rushed forward to cross the Chinsha River. They carried out investigations and learned from the old boatmen who ferried the Red Army across the Chinsha River in that year. They braved the treacherous shoals, went around submerged rocks, opened up a line of communication on the river and delivered several million tons of materials and equipment to the various work sites along the river, thus insuring the needs of construction work. The eleventh company of a certain unit in the railway corps was responsible for the construction of a tunnel by the side of Chinsha River. The geological structure was complicated and the rock formation was varied, with the temperature in the tunnel rising to over 40 degrees centigrade. The commanders and fighters advanced in the face of difficulties and overcame the unusual rock that was as hard as iron and steel. They fought their way across the "mountain of flames" and together with the fraternal units, opened up this tunnel.

In order to achieve greater, faster, better and more economical results in building Chengtu-Kunming Railway, the broad masses of commanders and fighters in the railway corps, railway workers, engineers and technicians created and popularized over 50 new techniques. They made or innovated over 760 pieces of big equipment and put up six bolt-welded bridges of an advanced level. These steel bridges welded with high-strength bolts cut the need for steel by 15 percent compared with riveted bridges and greatly improve the labor conditions of the workers. On this line, the railway corps and builders for the first time used the new equipment designed and made by our own country, including a highly efficient modern cantilever bridge-laying crane and a modern rail-laying machine that lays 25-meter-long railways, thus accumulating rich experiences for railway construction in our country.

The construction of the Chengtu-Kunming Railway received full support from the people throughout country, particularly from the people of various nationalities in the southwestern region. The people of various nationalities in the southwestern region organized an army of civilian workers comprising tens of thousands of people to fight shoulder to shoulder with the commanders and fighters of the railway corps and the railway workers on the worksites along the line. Many production brigades dispatched people over mountains and rivers to deliver cattle, sheep, vegetables, firewood and straw to the builders. Many commune members from among the poor and lower-middle peasants came forward with

their own provisions and they felled trees, cut grass and built houses for the railroad-building team. The commune members from among the poor and lower-middle peasants in some areas jumped into the swift currents to pick up rocks which they broke into chips for laying roads and delivered them to the worksites. On one occasion, a company of the railway corps was marooned by flood water. Hearing the news, the people of various nationalities within scores of li from the spot hurried there, and at the risk of their lives, jumped into the turbulent river to rescue the people's corps, so that all the fighters in danger were safe. On the eve of the opening of the whole line to traffic, there was a sudden landside in the place where the rails joined at the Lianghok'ou Tunnel. The revolutionary committee of the Hsite hsien in Szechwan immediately mobilized the masses, and in collaboration with the builders, fought for three days and nights. From the pools of soft mud, they dredged out over 60,000 cubic meters of stones and earth for the construction of four bridge culverts, thus insuring that the whole line could be opened to traffic according to schedule. Throughout the country, over 100 factories manufactured with priority various kinds of equipment and materials for the Chengtu-Kunming Railway, and over 30 units of Railway Administration released for transfer a great number of workers for participation in the construction project.

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CRITICISM OF LIN PIAO AND CONFUCIUS BY PLA MEN

## A Poignant Manifesto Denouncing Confucius

- after reading Lu Hsün's satirical essay, "Confucius in Contemporary China"

by

Kao Ch'ung-hsiao (高沖霄), member of a certain PLA unit

(Peking Jen-min Jih-pao, March 5, 1974)

In 1935, the great communist fighter Lu Hsün published his famous satirical essay "Confucius in Contemporary China." This satirical essay was a product of the violent class struggle at that time. In the early 30's, in order to realize their expansionist ambition to invade our nation, the Japanese imperialists staged the farce of honoring Confucius. In 1932, before the smell of gunpowder of the "September 18" Incident had dissipated, the Japanese emperor "generously" donated funds for rebuilding the sacred temple of Confucius in Yujima, Tokyo. He proclaimed his intention in using the "teachings of Confucius" to create a "new order in East Asia," i.e., to turn China into their colony. Chiang Kai-shek and company also responded at a distance and even sent representatives to Tokyo to "worship" in the sacred temple. The great revolutionary Lu Hsün saw through long ago the wicked intention of the reactionaries of home and abroad in jointly staging the farce of honoring Confucius. One wanted to "eradicate China" and the other wanted to "betray China." Fierce-browed, he coolly defied a thousand pointing fingers and his dauntless spirit of going against the tide, he scribbled down this manifesto denouncing Confucius. Like a sharp sword it pierced through the reactionary political goal of the reactionaries at home and abroad in worshipping Confucius and honoring the Confucian school.

What kind of a man was Confucius after all? Lu Hsün who had grasped the Marxist method of class analysis hit the nail on the head and wrote in this satirical essay: "Confucius had planned some outstanding methods for governing the country, but all of them were for the governing of the masses and methods designed to serve those in power, and nothing was done for the people." Therefore, Confucius "is a sage to those in power or those who want to be in power." This has ripped off the veil of the "class-transcending" "sage" and laid bare his countenance as a pawn of the reactionary ruling classes.

In his several dozen years of counter-revolutionary life, Confucius had actually planned many "methods for governing the country." He advocated the reactionary "theory of heavenly mandate" and painted the rules and regulations of the exploiting classes as eternal and immutable laws. He propagated "benevolence and righteousness," "loyalty and forbearance" and other fallacies, and wanted people to docilely lead the life draft animals and submissive people subjected to exploitation without "offending against their superiors and stirring up confusion." He peddled the "doctrine of the Mean" for slaying people without bloodshed. He negated revolutionary changes and progressive movements in society, and

advocated conservatism, return to the ancient, and retrogression. He only permitted the suppressive exploitation of the reactionary classes to oppress and exploit the people, but forbade the people to rise in revolution. These "ways to government" were undoubtedly gospels, scriptures and precepts for the exploiting classes, but for the laboring people, they were simon-pure spiritual opiates. Therefore it was a matter of course that Confucius was severely criticized and mercilessly flogged by the laboring people throughout history. They denounced Confucius as "Bandit Ch'iu" and the Confucian classics as "evil books." Examples of this kind are found everywhere in historical records.

In this satirical essay "Confucius in Contemporary China," Lu Hsün adopted a clearcut class stand. He passionately praised the laboring people's anti-Confucius struggle and highly evaluated their revolutionary wisdom. He pointed out: "I think that nobody in this world can understand Confucius like the ignorant Chinese people." These "ignorant people" have never "considered him to be a sage." This means that only the laboring people could really lay bare the true countenance of Confucius.

In this satirical essay, Lu Hsün also applies the materialist conception of history in sharply pointing out the law that all reactionaries are bound to honor Confucius. All reactionaries are fools who go against the course of history. On the fundamental question of opposing social development and resisting historical progress, they are in complete agreement with Confucius. Therefore, they honor as the most precious treasure Confucius' theories that disavow social contradiction, cover up class struggle, oppose the people's revolution, impede historical progress, and advocate retrogression and restoration. As Lu Hsün put it, "After the death of Confucius," "various kinds of people in power used different kinds of white powder to embellish him until he was raised to an astonishing high." From the reactionary feudal emperors who crowned him with the laurel of "the greatest sage and ancient teacher" to Liu Shao-ch'i and Lin Piao frenziedly hailed the "great old master Confucius," and from the farce of building a temple to honor Confucius staged by Japanese militarism in those years to the disgusting applause of Confucius by the new Tzar in Kremlin today, the reactionaries fought to laud Confucius to the skies. The reactionaries at home and abroad have been possessed by the ghost of Confucius and the black line of Confucianism has ran through the hearts of many demons and monsters.

What are the reactionaries at home and abroad driving at in honoring a dead "sage" to such an extent? Lu Hsün employed a figurative analogy in this satirical essay to expose this secret by a single remark. He wrote that the worship of Confucius was to "those in power is nothing more than a passing passion. Because those honoring Confucius have an ulterior object in view, once they arrive at the objective, the utensils becomes useless." "Like a brickbat used for knocking at the door,once the door is open, this brickbat will be discarded. Actually since the death of Confucius, he had always been assigned the mission of a 'brickbat'." Lu Hsün used his incisive pen to make pungent sarcasm of the unseeming sight of those who honored Confucius--such as Yuan Shih-k'ai who tried to knock open the door to the imperial system, and Sun Ch'uan-fang, Chang Tsung-ch'ang and their ilk who were at the end of the rope and attempted to open "another door to happiness." The three clowns Yuan, Sun and Chang pictured by Lu Hsün as holding the "brickbats" in this satirical essay, were the specimens of the reactionaries honoring Confucius. This essay has relentlessly exposed the countenance of the

old reactionaries before the 30's and has also correctly forecast the means of the reactionaries after the 30's. This coincides with reality. Today, Lin Piao has picked up this piece of brick of Confucius' in a desire to knock open "the door to happiness" for capitalist restoration. The Soviet revisionists have picked up this piece of brick in a desire to knock open the door for invading China. This is all and there is nothing else!

History has proved that the name of Confucius is firmly entwined with all the restoration and retrogressive activities of the reactionaries. Confucius is a synonym of restoration and retrogression. However, as Chairman Mao has pointed out: "Retrogression eventually produces the reverse of what its promoters intend." In the long feudal society, the reactionary landlord class used Confucianism as the cornerstone of counter-revolutionary theories, but they also could not turn the wheel of history backward. After the Opium War in 1840, the democratic revolution in China had already started, and especially soon after the May 4 Movement, the Chinese Communist Party armed with Marxism had already mounted the stage to lead the revolution in China. Anybody who ran counter to the objective law of historical development and played the game of "honoring Confucius" again not only could knock open their door to retrogression and restoration, but could only pick up the brick just to drop it on his own feet.

In this satirical essay, Lu Hsün has profoundly revealed the inevitable end for all reactionaries honoring Confucius: "They have used Confucius as a piece of brick, but as time has changed, all of them have evidently failed." "The door to happiness" is not yet open to anybody." Yuan Shih-k'ai honored Confucius and dreamed to be emperor. He consequently fell. Chiang Kai-shek honored Confucius and dreamt of eradicating the Communist Party and consolidating the fascist dictatorship. He finally went bankrupt. Liu Shao-ch'i, Lin Piao and the new Tsar of Soviet revisionism followed the footsteps of the reactionaries in history within and without China. They also could end only in "obvious failure." There is nothing mysterious other than that history has to move forward, the people want revolution and society have to develop. This is an objective law independent of man's will. Those reactionaries who honor Confucius will never be able to knock open their "door to happiness." No matter how they knock, they can only knock themselves into smithereens. This is historical dialectics.

Chairman Mao teaches us: "Historical experience merits attention." In the history of China, the struggle between those for and against the worship of Confucius has always been an acute class struggle. The essence of struggle is a question of whether the history of China is pushed forward or pulled backward. Lu Hsün's satirical essay "Confucius in Contemporary China" has summed up many valuable experiences from the struggle against the honoring of Confucius. The reading of this militant manifesto denouncing Confucius is of great practical significance to our understanding deeply the importance of the present struggle to criticize Lin Piao and Confucius, and the political ends of the Lin Piao anti-Party clique in worshipping Confucius and honoring Confucianism. Let us learn from Lu Hsün, use Marxism-Leninism-Mao Tse-tung's thought as a weapon to carry the struggle to criticize Lin Piao and Confucius through to the end!

* * *

# Confucius' "Beauticians"

by

Ch'iu Huai (秋怀) of a certain PLA unit

(Peking Jen-min Jih-pao, March 5, 1974)

In the article "Confucius in Contemporary China," Lu Hsün said that he "had seen thrice" the pictures of Confucius. "The image of Confucius from these pictures gave me the impression that this gentleman was a very thin old man." This shrunken and stiff dead old man was a sacred and inviolable "sage" in the eyes of those in power. "All those in power used different kinds of powder to embellish him until he was raised to an astonishing high," and made to look very dignified. Confucius owed his "name of sage" precisely to the efforts of the "beauticians"--those in "powers" of the past generations.

The ringleaders of the successive opportunist lines were all such "beauticians." Renegade Ch'en Tu-hsiu once raised a hue and cry on the need to "re-evaluate" the "value" of Confucius, and he lauded Confucius as "close to being scientific." Renegade, traitor, and Soviet revisionist running dog Wang Ming nonsensically said that Communist Party members should "genuinely inherit" the thoughts of Confucius and Mencius. Renegade, hidden traitor and scab Liu Shao-ch'i also advocated that members of the Communist Party should study the "teachings" of "sages and men of virtue" and practice idealist "self-cultivation" according to the doctrines of Confucius and Mencius. He also went on a pilgrimage to Ch'ufou, and shouted until his voice got husky as a result of exhaustion, "Old Master Confucius is great! Old Master Confucius is great!"

Bourgeois careerist Lin Piao can be called a high-class "beautician." This big Party-lord and warlord who did not read books, nor newspapers, nor documents, and who did not have any learning to speak of, even played with his pen and ink and openly publicized and extolled the doctrines of Confucius and Mencius. His bedroom was full of scrolls bearing the doctrines of Confucius and Mencius. In his speech, he always mentioned Confucius and Mencius; and in his deeds, he always imitated Confucius. He took Confucius' "subdue one's self and return to propriety" as the most important issue of "all things" in a vain attempt to turn back the wheel of history and restore capitalism.

Guided by their reactionary class essence, all these "beauticians" who "worshipped Confucius," "flattered Confucius," and "propagated Confucius" were aware of Confucius' set of teachings for turning the wheel of history backward. Lin Piao stepped into the shoes of Confucius for the sole purpose of finding a way for restoration from Confucius. Consequently, he shared the fate of Confucius who was "as dejected as a homeless dog," and ended in total defeat and destruction.

In the present struggle to criticize Lin Piao and Confucius, we must use Marxism-Leninism-Mao Tse-tung's thought as our weapon to thoroughly brush away the thick powder applied on Confucius by "beauticians" of all times and in all countries so as to restore his true look as an advocate of restoration and retrogression, and to completely expose the malicious intentions of the "beauticians" and such hideous groups.

* * *

# Foreign Disciple of a "Modern Sage"

by

Hsü Chi-ch'uan (许 志泉), a fighter of a certain PLA unit

(Peking Jen-min Jih-pao, March 5, 1974)

In the article "Confucius in Contemporary China," Lu Hsün pointed out: The prestige of Confucius "does not have any bearing on the general populace." "Although the general populace of China, especially those so-called ignorant people, call Confucius the sage, they do not feel that he is a sage." Those who frantically flattered Confucius as a "sage" include the reactionary ruling classes of past ages and the ringleaders of the successive opportunist lines as well as the reactionaries in other countries.

In the early 30's, in order to realize their expansionist ambition, the Japanese imperialists vigorously renovated the Confucian temples in Tokyo and other areas. They publicized the so-called "new order in east Asia" and tried to revive the "decadent teachings of Confucius." Schools in Japan also gathered the students and requested everybody to pay homage to the Confucian temples. After the Soviet revisionist renegade clique came to power, they published many essays and special articles to wildly play up Confucius. They vigorously advocated the worship of Confucius and opposition to the Legalist school, and attacked our proletarian dictatorship and our proletarian great cultural revolution. Why is Confucius who was born in China more than 2,400 years ago so much admired in Moscow? This can only show that the gang of renegades in Moscow take the stand of the decadent exploiting classes on the decline. This gang and the reactionaries who want to turn back the wheel of history are badgers from the same mound.

Lu Hsün said that when this "modern sage" was alive he had some difficult times. He wandered here and there. Even though he once became eminent as the Minister of Crimes in the State of Lu, he soon lost his office and became jobless. He was disdained by the ministers in power and derided by the countrymen. He had even to suffer from hunger when he was surrounded by the mobsters...." At that time, Confucius pessimistically reckoned: "As my doctrines have made no headway, I will get upon a raft and float about on the sea." This meant that this reactionary fellow, who was spurned by the "countrymen" and "mobsters" and who met rebuffs everywhere, had no one to turn to and intended to take a raft to the sea.

The Japanese imperialists sounded their drums and musical instruments and played up their deceitful talk of "paradise with an enlightened government," but ended in failure. Today, although the Soviet revisionist social-imperialists have published many articles to wildly eulogize Confucius, maliciously curse Ch'in Shih Huang, and shamelessly vilify our proletarian dictatorship, the international prestige of our nation is on the ascent every day and the domestic situation is excellent. Anyone who still wants to make use of Confucius as a "brickbat" can pick up a rock only to drop it on his own feet, and there is definitely no exception for the Soviet revisionist social-imperialists.

* * *

# Flying Thousands of Miles in the Air

## - a criticism of Lin Piao and Confucius' reactionary fallacy, "men being superior to women"

by

Wu Hsiu-mei (武秀梅), deputy leader of a flight squadron of a certain unit and member of the first group of aviatrixes of China

(Peking Kuang-ming Jih-pao, March 6, 1974)

Starting from the reactionary standpoint of upholding the slavery system, Confucius, spokesman of the slave-owning aristocracy on the decline, tried his utmost to slander the laboring women and publicize the reactionary idea, "men being superior to women." He howled, "Of all people, girls and servants are the most difficult to behave to." Lin Piao, a faithful disciple of Confucius, stepped into the shoes of his ancestral teacher and hoisted once again the tattered banner of "men being superior to women." He maliciously cursed the laboring women as born to be "ideologically backward" and preordained to be "stupid," and claimed that they were "the stupid of the lowest class" of "no use." This set of stuff advocated by Lin Piao and Confucius is a wicked shackle for binding us laboring women and a spiritual opiate for drugging the broad masses of laboring women. Lin Piao and Confucius are both the sworn enemies of us laboring women.

Are we women really born stupid, as Lin Piao and Confucius claimed? The answer is basically no. Men of either sex are by no means born with the talents they possess. Such talents are acquired through practice. The process of our practicing flying is an eloquent proof.

Toward the end of 1950, the Party sent me to this big school called the PLA. I gloriously joined the combat ranks of the first group of aviatrixes of the motherland. When I first learned to fly, I really ran into numerous difficulties. In my hands, the airplane was unwieldly and unmanageable like a wild horse. It rolled and pitched in the air left and right, up and down. When it was levelled off for landing, it was set either too high or too low. On the runway, it bumped and jumped. At that time, some people said, "It's like attempting the impossible for a woman to learn flying." But we were not cowed by difficulties. Still less did we let the irresponsible remarks shake our confidence. We seriously studied Chairman Mao's brilliant work "On Practice" and studied Chairman Mao's relevant writings on women. I also called back to mind what my village folks said to me when I joined the ranks: "Hsiu-mei, after you join the air force, you must learn well. Be able to fly earlier, win glory for venerable Chairman Mao and don't let us womenfolk down." Chairman Mao's teachings strengthened my resolution and confidence in learning to fly. The villagefolks' parting words added to my strength. I took airplane piloting as a combat task of fighting the old traditions and concepts. I persisted in flying meticulously and drilling myself in the hard way on the ground. In the air, I followed to the letter the coach's demands and strived for the accuracy and exactness of every movement. After I got off the plane, I picked up the plane model to join my fellow fighters in drilling. On the drilling

link, I practiced again and again the operation movements. On each occasion, I drilled myself for several hours in a row. After a period of assiduous study and practice, I at last overcame one barrier after another. I soared freely in the sky of the motherland. This made me deeply understand that in the new China, really "the era has changed. Men and women are on an equal footing. What the male comrades can do women comrades can also do."

The International Women's Day in 1952 was a day which I could never forget all my life. That day, I and my sisters flew silvery planes over the capital to be reviewed by the great leader Chairman Mao. After the review, in Chungnanhai, we had the good fortune of being warmly received by Chairman Mao. Chairman Mao was glowing and beaming with health. He stood amidst us and posed for a photograph with us. With a feeling of reverence, I rested my eyes on Chairman Mao's benign face. Bathed in the radiance of the red sun, I couldn't hold back my warm tears of happiness. Oh, Chairman Mao, Chairman Mao. Because of your wise leadership we women are happy today. In the old society, who had looked upon us laboring women as human being? In our hometown there were circulated at that time the sayings, "Just as an earthern basin can't be considered a basin, so a woman can't be considered human being." "Just as cow dung cannot make the soil fertile, so what women say cannot be proper." Women were robbed of their rights and their status by the reactionary ruling class. Women's wisdom and talents were buried by the dark social system. Their personal freedom was firmly restricted by the doctrines of Confucius and Mencius. To cover up the "man-eating" essence of the reactionary class, Confucius and Lin Piao slandered women as being "one cut below" and preordained to be "stupid." This is sheer shameless slander and deceptive balderdash. That the women trampled underfoot in the old society are capable of spreading their wings and flying high is a most effective criticism against the reactionary fallacy "men being superior to women" advocated by Lin Piao and Confucius.

Guided by Chairman Mao's revolutionary line, thousands upon thousands of female advanced figures are growing vigorously on various fronts. Among the ranks of us aviatrixes, there have emerged numerous advanced figures. Of the flyers of our squadron, one-third are female comrades. Like their male counterparts, they have a red heart to serve the people and are flying high in the vast space above the motherland and making outstanding contributions to the motherland and the people. In the past 20 years and more, I flew over countless mountains and rivers of the motherland and logged a total of 3,100-odd hours. The mileage covered was equivalent to over 24 rounds of the globe. Late one night, I had scarcely finished training in night flying when the higher level ordered me to lead an air unit (机组) and bring that night several medical personnel to a certain border area to save a critically ill class brother. Later, I also flew inland to get hold of a kind of drug urgently needed for the patient. We displayed the PLA's spirit of thinking nothing of fatigue and fighting continuously. Braving the howling winds and breaking through the blinding mists, we at last successfully fulfilled our assignment. The critically ill class brother was saved.

Numerous facts eloquently show that the laboring women are a great revolutionary force. The laboring women account for half of the population and have played the role of "propping up half the sky" in class struggle, struggle for production, and scientific experiment. The aim of Lin Piao and other swindlers in

talking such nonsense as "women are useless" was to negate the great role of us revolutionary women in a vain attempt to thwart our women's participation in the practice of the three great revolutionary movements and place us women once again under the vicious spiritual shackles of "three bonds and five constant virtues" and "three degrees of dependence and four moral obligations" so as to turn them into plodding docile tools paying no attention to the Party's basic line and having no knowledge of Marxism and Leninism, and to facilitate their subverting the proletarian dictatorship and restoring capitalism. But this was only their pipedream. How can a mantis stop a cart with its arms?

The broad masses of us laboring women must energetically plunge into the current struggle to criticize Lin Piao and Confucius, carry forward the revolutionary spirit of going against the tide, break with old traditions and concepts and thoroughly smash the ways of Confucius and Mencius advocated by Lin Piao with the practical action of making greater contributions to the socialist cause. For the proletarian revolutionary cause, the load is heavy and the way is long. The historical mission entrusted to us women by the revolution is still far from accomplished. To consolidate the proletarian dictatorship and safeguard and build our great socialist motherland, we must continue to spread our wings and fly high to give our all to the revolution.

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CRITICISM OF LIN PIAO AND CONFUCIUS

## Barefoot Doctors in Southwest China Province Criticize Lin Piao

(NCNA-English Kunming, Mar. 29, 1974)

barefoot doctors of a dozen nationalities, who were attending the yunnan provincial conference on rural health work, recently held a meeting to criticize lin piao for attempting to restore capitalism through the advocacy of confucius' "restraining oneself and returning to the rites".

yu yung of lisu nationality said: "in the old society, the kuomintang reactionaries and chieftains treated us like beasts of burden. the poor and lower-middle peasants of lisu nationality ate grass roots and tree bark and lived in caves deep in the mountains. when they fell ill they could hardly afford to see doctors and have medicine. the poor and lower-middle peasants were emancipated politically and economically after liberation and life is getting better every year. the county has a hospital and people's communes have clinics, production brigades health stations and production teams health workers. the health of the commune members is ensured. but lin piao and company were not reconciled to their defeat and wanted to restore capitalism. we poor and lower-middle peasants will never allow that to happen. 'make trouble, fail, make trouble again, fail again... till their doom; that is the logic of the imperialists and all reactionaries the world over in dealing with the people's cause'. this is true of lin piao. he wanted 'to restrain oneself and return to the rites', but he came to an ignominious end."

chao chao of pai nationality said: "in the old society, we minority people suffered a great deal. there were often epidemics. one year an epidemic hit the hsiatui area and seven families of poor and lower-middle peasants of pai nationality died out while the rest fled the area. after liberation, the pai people stood up. as production expanded, the hsiatui production brigade set up the first cooperative health station in the province during the great proletarian cultural revolution. the health station serves people of all nationalities who call it 'a happiness station'. we barefoot doctors learned to treat common and recurrent diseases through practice. in line with the principle 'put prevention first', we put many diseases under control. this dealt a heavy blow at lin piao and confucius who trumpeted that "the highest are the wise and the lowest are the stupid".

yang yu-chang of wa nationality said: "we wa people will never allow the old, man-eating society to return. in the old society, epidemics were rampant and people lived in utter misery. the 1947 plague in the ahwa mountains

wiped out 75 of the 80 families in one hamlet. smallpox and bubonic plague were eliminated after liberation. as a barefoot doctor, i can now use more than 200 kinds of western medicine and over 50 kinds of chinese medicine to treat people. i have also learned to use the new acupuncture method which many people like. when we contrast the past with the present, we gain a better understanding of chairman mao's teaching 'only socialism can save china'. lin piao wanted to restore capitalism and let the overthrown landlords and chieftains ride roughshod over the people and impose the shackles of feudalism on us again. he was surely day-dreaming exclamation"

po yen-tan of tai nationality said: "the hsishuang panna area was known as a 'malaria' area. poverty, diseases and cruel exploitation by the chieftains were like three swords over the heads of the tai people in the old society. heaven and earth all belonged to the manorial lords. when a poor peasant died, his family had to buy soil from the manorial lord to cover up his face in accordance with local custom. when manorial lords fell ill, they would brand poor and lower-middle peasants as bad spirits and burn them alive. when twins were born to the labouring people, the chieftains would kill the babies, force the parents to pay forfeit, burn their houses and drive them away. under the leadership of the chinese communist party and chairman mao and along with the people of all nationalities in the country, the tai people are today marching along the broad road of socialism. lin piao wanted 'to restrain oneself and return to the rites' and attempted to throw the people of all nationalities back into the abyss of misery. we must rally closer round the central committee of the party headed by chairman mao, deepen the criticism of lin piao and confucius, develop the fruits of the great proletarian cultural revolution, further strengthen the dictatorship of the proletariat and ensure that our proletarian state never changes her political colour exclamation"

WORKER-PEASANT-SOLDIER COLLEGE GRADUATES

## First Worker-Peasant-Soldier Graduates from Tsinghua University Achieve Excellent Results

(NCNA-English Peking, Mar. 29, 1974)

the first tsinghua university graduating class of more than 2,000 worker-peasant-soldier students returned to the three great revolutionary movements of class struggle, the struggle for production and scientific experiment after more than three years of study, in the high tide of the movement to criticize lin piao and confucius.

their education was guided by chairman mao's teaching "students should be selected from among workers and peasants with practical experience, and they should return to production after a few years' study."

in preparation for graduation under the leadership of the university party committee and guidance of faculty members, the students undertook 366 items of field work in cooperation with more than 100 factories and scientific research institutes throughout the country. the results exceeded those of any tsinghua university graduating class before the great proletarian cultural revolution accomplished.

all the items were connected with the three great revolutionary movements, and the students achieved good results within a few months. the results of 289 items are being applied in socialist construction, of which 117 items reach new levels or fill in gaps in science and technology in china.

worker-peasant-soldier students were slandered as "the lowest who are the stupid" by lin piao in preaching the doctrines of confucius and considered "unqualified for education" by the bourgeoisie. but they succeeded in designing a number of important products in graduation work. these include a large numerical-control machine tool with distinctive chinese characteristics, an underground water-tight oil depot, single crystals manufactured by the pulling method and used for substrates of high-speed electronic computers, transparent ceramics which is key material for third generation new light sodium lamps. gas-filled granular ceramic concrete which is a new-type of low-weight, high-strength building material. all were devised and made by the students, as well as a high-standard pulse sub-arc welding machine and low-noise motor, which they designed and made.

twentythree students of industrial automation who started with a low educational level designed and made an automatic system of four-high reversing cold rolling

mills for copper strips. the system is composed of four automatically adjusted units, all using silicon controlled rectifiers. the speed of rolling has been raised eightfold; thickness can be adjusted automatically and tensile strength can be measured automatically. no such large complicated automatic system was made by any previous graduates in this discipline nor by the faculty members who guided the students.

the decisive reason why the students achieved excellent results and solved some long-standing problems that had baffled experts was the line the students followed. "the correctness or incorrectness of the ideological and political line decides everything." the experience of the students confirms this truth.

these students were the first chosen from workers and peasants in line with chairman mao's proletarian line in education. under the guidance of chairman mao's revolutionary line, they seriously studied works by marx, engels, lenin and stalin and chairman mao's works, took an active part in the great struggle to criticize lin piao and rectify the style of work and the great struggle to criticize lin piao and confucius while in university. they were an up-and-coming force helping manage the university and transforming it with marxism-leninism-mao tsetung thought. while transforming the objective world, they made efforts to remould their subjective world outlook. they constantly raised their consciousness of class struggle and the struggle between the two lines and of continuing the revolution under the dictatorship of the proletariat.

more than 500 of the students joined the communist party of china. including those who had been communists before they went to the university, communists accounted for 70 per cent of the first graduating class.

as undergraduates, they criticized the reactionary notion lin piao and confucius spread that "he who excels in learning can be an official". they consciously chose specialties to serve proletarian politics and socialist construction in china.

the universities under the influence of the revisionist line in education before the cultural revolution encouraged students to seek theses for graduation from foreign books and magazines. this influenced their choice of subjects that would bring personal fame and wealth. the worker-peasant-soldier students, on the contrary, pressed ahead and were undaunted by hardship and danger in meeting the needs of proletarian politics and china's socialist construction in the final papers.

a workshop of the peking paint factory turned out a product whose intermediate agent was highly poisonous. it urgently required automation of the production

processes to ensure the health of the workers. some "experts" earlier dismissed the problem after walking round the workshop, saying: "this place is seriously corrosive and lacks the conditions for automation." but eleven students of thermo-dynamic measurement and automation faculty of tsinghua university undertook to solve the problem although they had not studied the theories of anti-corrosion. they joined the workers in doing productive labour and analyzing problems and went with them to a dozen factories to investigate experience in fighting corrosion. they together looked up data and made anti-corrosion equipment. using this experience, they designed, tested and installed automatic equipment in the workshop. production is now directed by the workers from a control centre far from the work place. this ensures their safety and raises efficiency and quality. the workers said with warm feeling: "these students are one with us in thinking and aims. chairman mao's revolutionary line has trained good college students exclamation"

led by the university party committee, these students firmly kept to the road indicated by chairman mao's "may 7" directive. they followed the principle that students should not only learn book knowledge, but industrial and agricultural production and military affairs. the university keeps its doors open to society. it has set up nine factories with 21 workshops and has links with more than 100 other factories and enterprises. it has consolidated and developed the new system which combines teaching, productive labour and scientific research and ended the former situation of universities of intellectuals being isolated from the workers and peasants and of mental labour and manual labour being antithetical. the worker-peasant-soldier students went out to society, raised their political and ideological level and made advances in knowledge every year. in the movement to criticize lin piao and confucius they criticized the reactionary concepts of lin piao and confucius regarding "innate wisdom" and "the highest are the wise and the lowest are the stupid". having come from the ranks of workers and peasants, they remained their willing pupils. having had production experience, they combined theory with practice. their skill in analyzing and solving problems in their graduation work showed the tremendous power of chairman mao's educational line.

a number of students majoring in water conservancy construction took part in designing a reservoir in a north china area with complicated topography and geological conditions. the students and teachers worked in two groups. one group did the surveying. they covered 100 kilometres on foot, carrying apparatus on their shoulders. as they did the surveying, they at the same time made investigations by interviewing local inhabitants. on the basis of their

findings, they made a proposal to build a high-dam reservoir to increase the originally projected storage capacity by 300 million cubic metres. the proposal was accepted by the department concerned.

the other group climbed steep cliffs to collect first-hand information on rocks. on the basis of their findings and repeated experiments, they boldly altered the formula in use for several decades to calculate the rock body space slipping force. based on their new formula, they worked out a new method to measure the rock body space slipping force. this gave the design a more scientific and reliable basis. the new formula and calculating method drew favourable comment for their theoretical originality.

two students of chemical engineering chose to improve the steam drying device for their graduation field work and graduation paper. their teacher consulted relevant documents and drew the conclusion that the aperture should be increased in order to improve the device. the two students worked in a workshop and solicited the opinions of the workers who operated the device. combining theory with what they had learned from the workers, the two students made a detailed analysis and came to the conclusion that the aperture should instead be decreased. experiments confirmed their analysis. the device was improved and proved more efficient in drying and up-to-standard quality of products.

their teacher said: "i have been teaching for two decades and have helped two classes of post-graduate research students and several classes of under graduates with their field work. this is the first time i have seen students combine theory and practice so well to solve problems."

there is a struggle between the two lines in developing science and technology. one line is to trail behind the foreign bourgeoisie at a snail's pace. the other line is independent development through self-reliance. both lin piao and liu shao-chi preached the slavish comprador philosophy and fell prostrate before bourgeois civilization. prior to the cultural revolution, this slavish comprador philosophy hampered students in bringing their wisdom and ingenuity into play, and slowed down china's development in science and technology. guided by chairman mao's revolutionary line, the first worker-peasant-soldier graduates of tsinghua university dare to scale the heights of science and technology and aspire to take china's own road of industrial development. in the course of their graduation field work, they criticized the renegade and traitor lin piao for his crimes in surrendering to soviet revisionist social-imperialism. the criticism enhanced their revolutionary spirit of self-reliance, hard struggle, doing away with fetishes, and emancipating the mind.

four students of engineering physics worked on a special metal plate for their graduation paper. it was urgently

needed for china's national construction. over the past century other countries had used an aqueous soluble galvanization method to produce this plate without success. the method was recorded in textbooks as a "dead end." but the worker-peasant-soldier students were not convinced. helped by their teacher, they worked out a new method to obtain this plate by aqueous soluble galvanization. after many experiments, they finally broke through and obtained the pure metal plate and made tentative contributions to theory in this field.

former tsinghua research students in high electric pressure technique and equipment tried to improve a low-oil circuit-breaker designed and made a decade ago on the basis of foreign prototypes. the circuit-breaker had deficiencies which caused explosions. their graduation papers on this subject ran to many words, but none of them could break with foreign conventions, and the problem remained unsolved.

four worker-peasant-soldier graduates now worked on the project for their thesis. after extensive investigations, experiments, analysis and calculations, they were able to break with foreign dogmas and isolate from the many contradictions the real cause of the explosions. they worked out an economical and simple way to improve the circuit-breaker. this solved a long, outstanding problem in the power industry and has been adopted.

the fruitful achievements of the first worker-peasant-soldier graduating class are an inspiration to the faculty and students of tsinghua. they are confident that these fruitful results of the great proletarian cultural revolution will be consolidated and developed in the current movement to criticize lin piao and confucius. they are determined to carry the socialist revolution in education through to the end.

MINORITY CADRES

## Minority Cadres Mature in Tibet

(NCNA-English Lhasa, Mar. 29, 1974)

a large number of former serfs and slaves have become able cadres in china's tibet autonomous region under the leadership of the chinese communist party. mostly tibetans, they now make up half the number of cadres in the region, playing an important role in building a new socialist tibet.

this is one of the great achievements in implementing chairman mao's revolutionary line and national policy following the emancipation of tibet's one million serfs during the democratic reform 15 years ago.

pasang, secretary of the communist party committee of the tibet autonomous region, and radi, member of the regional party committee and secretary of the party committee of the nagchuka administrative region, are two such cadres.

pasang was a house slave for a manorial lord for nine years in the old society. the party liberated her from the abyss of misery. she was active in the struggle against serfdom. this enhanced her class consciousness and she was admitted into the communist party. the party sent her to school. she later served as president of a county women's federation and deputy county head. she was elected chairman of a county revolutionary committee and vice-chairman of the regional revolutionary committee during the great proletarian cultural revolution. at the tenth party congress she was elected a member of the party central committee.

radi was hardly 35 years old when he was elected a member of the tibet regional party committee in 1971. he experienced all kinds of torture and humiliation in the old society. he wandered from place to place begging or toiling as a servant and was cursed as a "male ghost" by manorial lords. the party delivered him from misery in 1959 and then sent him to the interior to study. he raised his class consciousness and joined the communist party. he has grown to be an excellent party cadre through struggles over the past decade, especially during the cultural revolution.

the minority cadres study marxism-leninism-mao tsetung thought hard, bear in mind the party's basic line and lead the masses in marching along the socialist road steadfastly. trashi phuntsog, first secretary of the party committee of damshung county of lhasa municipality, is good at applying the theory he has learned in directing revolution and production. in line with chairman mao's teaching "make a break-through at some single point, gain experience",

he went to the lakentuo people's commune to make investigations and study and organized commune cadres and members to criticize the idealist view that "history is made jointly by heroes and slaves" which lin piao peddled. this enhanced the enthusiasm of the masses for socialism and set going a campaign to improve grasslands.

trashi phuntsog called a county-wide meeting at the commune to spread its experience and promote the county's livestock breeding. the county dug more than 500 ditches last year to irrigate an additional 6,600 hectares of grassland and registered a big increase in animal husbandry.

thubtan nyima, deputy secretary of the party committee of the tumen coal mines, is a young cadre who was promoted to his present post during the cultural revolution. following chairman mao's teachings, he did meticulous political and ideological work among the miners. he urged them to master technology in the interest of the revolution and produce more coal to help build up a new tibet. the new miners learned the necessary skills in a short time and production grew. the mines overfulfilled the state production plan last year and became an advanced industrial unit in the tibet autonomous region.

ngagyam is secretary of the party branch of the hsuchung people's commune, the first commune established in mangkang county. he helped the commune members know that only socialism can save china and led them in expanding production in the spirit of self-reliance and hard struggle. learning from north china's tachai production brigade, they fought the elements and improved farming conditions. they built two hillside ditches totalling 25 kilometres in length and installed a two-kilometre-long overhead cable to move fertilizer to the fields. over 90 per cent of the commune's farmland is now irrigated and the amount of fertilizer applied has trebled. its per-hectare grain yield last year reached the three-ton target set in the national programme for agricultural development. ngagyam is praised as a good cadre in leading the emancipated serfs in taking the socialist road.

the minority cadres come from among the masses and have close links with them. they keep alive the fine qualities of the labouring people and serve the peasants and herdsmen whole-heartedly.

woman cadre langdron has always been among the masses, studying and working with them, since she became secretary of the tuchiung district party committee two years ago. following chairman mao's teaching "remain one of the common people while serving as an 'official'", she often braves wind and snow and climbs mountains to visit communes and brigades. an elderly woman of a neighbouring brigade fell ill one day and langdron immediately sent her to hospital. the grandma was moved and remarked: "in the old society poor people were left dying while in the new society we find kith and kin everywhere."

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* FOREIGN RELATIONS *
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CHINA AND AUSTRIA

Austrian Industrial Exhibition Opens in Peking

(NCNA-English Peking, Mar. 29, 1974)

an austrian industrial exhibition opened here in the peking exhibition centre this morning.

among those chinese present at the opening ceremony were minister li chiang and vice-minister chai shu-fan of foreign trade, lin tse-sheng, vice-minister of the metallurgical industry, chairman wang yao-ting and vice-chairman wang wen-lin of the china council for the promotion of international trade and leading members of departments concerned including wang pen-tso, sun so-chang and hsing jen-hsien, as well as more than 600 peking residents.

rudolf sallinger, member of the national council and president of the federal economic chamber of austria, and the austrian government delegation he is leading; austrian ambassador to china franz helmut leitner and diplomatic officials of the embassy; rudolf klar, leader of the austrian industrial exhibition delegation, and others attended the opening ceremony.

the national flags of china and austria were flying over the square at the exhibition centre. rudolf sallinger presided over the exhibition. ambassador leitner announced the opening of the exhibition, and the band played the national anthems of china and austria.

sallinger and wang yao-ting addressed the opening ceremony.

president r. sallinger reviewed the development of the economic and trade relations between austria and china. he said: "austria has been trying to develop intensive economic relations with china for years." the installation of a trade delegation in vienna by the china council for the promotion of international trade in 1965 as well as the setting up of an austrian trade delegation in peking by the austrian federal economic chamber the following year were important steps towards intensifying trade relations between austria and china.

sallinger said: "we are positive that the exhibition will contribute towards a deepening of the friendly relations between our two countries and, last but not least, will also show positive results with regards to our trade relations."

chairman wang yao-ting extended warm congratulations on the opening of the exhibition. "although china and austria are geographically very far from each other," he said, "there have always been friendly contacts between the peoples of our two countries. we are glad to note that since the establishment of diplomatic relations between china and austria in may 1971, friendly exchanges between our two governments and peoples have steadily increased while economic and trade relations between our two countries have also made further progress.

"the ever increasing friendly exchanges between our two countries reflects the common desire of the chinese and austrian peoples to further their friendly relations," he pointed out.

"the austrian industrial exhibition opening today will enable us to see with our own eyes the fruits of the austrian people's labour and talents. it also provides us with a good opportunity to learn about austria's industry and technology. we believe that, through the mounting of this exhibition, the mutual understanding and friendship between our two peoples will be further strengthened and the trade between our two countries will be further developed on the basis of equality and mutual benefit and of supplying each other's needs," wang yao-ting stated.

after minister li chiang cut the ribbon, he and vice-minister chai shu-fan, vice-minister lin tse-sheng and chairman wang yao-ting saw the exhibition in the company of president sallinger, ambassador leitner and rudolf klar.

diplomatic envoys of various countries to china were present at the opening ceremony and saw the exhibition.

this industrial exhibition, representing more than 70 companies and firms, is the first of its kind austria has held in china. the exhibition occupies a total floor space of over 8,000 square metres. on display are machine tools, light industry machinery, electronic instruments, models of metallurgical industry installations and chemical products.

the china council for the promotion of international trade, and rudolf sallinger, president of the federal economic chamber of austria and leader of the austrian government delegation, gave receptions on the evenings of march 28 and 29 respectively to mark the opening of the exhibition.

CHINA AND JAPAN

## Liao Cheng-chih Meets Japanese Goodwill Shipping Delegation

(NCNA-English Peking, Mar. 29, 1974)

liao cheng-chih, president of the china-japan friendship association, today met with the maithuru goodwill shipping delegation of japan led by satani yashushi, mayor of maithuru city.

present on the occasion were general manager chang kung-chen and deputy general manager chiang po of the china ocean shipping company, and council members of the china-japan friendship association chin li and chin su-cheng.

yoshio kondo, director general of the kyoto chapter of the japan-china friendship association (orthodox), who is now visiting in peking, was also present.

## Minister Chung Fu-hsiang Meets KDD Delegation of Japan

(NCNA-English Peking, Mar. 29, 1974)

minister chung fu-hsiang and vice-minister shen kuang of posts and tele-communications this afternoon met and had a friendly conversation with the delegation led by mitsuomi kimura, managing director of the kokusai denshin denwa co. ltd. of japan.

hirohisa masahata, first secretary of the japanese embassy in peking, was present on the occasion.

mitsuomi kimura and his party have come here to attend the third work session on the implementation of the agreement on laying a sea-bed cable between china and japan.

### China-Japan Trade Agreement Approved by Japanese Diet

(NCNA-English Tokyo, Mar. 29, 1974)

the trade agreement between the people's republic of china and japan was adopted unanimously today at the plenary session of the house of representatives of the japanese diet.

the agreement was signed in peking on january 5, 1974 by chinese foreign minister chi peng-fei and japanese foreign minister masayoshi ohira on behalf of their respective government.

## CHINA AND SPAIN

### China's Shenyang Railway Middle School Basketball Team Leaves Peking for Spain

(NCNA-English Peking, Mar. 29, 1974)

the shenyang railway middle school basketball team of china led by chang chang-lu, secretary-general of the chinese basketball association, left here for spain by air on march 27 to take part in the international middle school boys' basketball tournament slated to be held in badalona.

CHINA AND TANZANIA

## Agreement on Economic and Technical Cooperation between Governments of China and Tanzania Signed in Peking

(NCNA-English Peking, Mar. 29, 1974)

an agreement on economic and technical cooperation between the government of the people's republic of china and the government of the united republic of tanzania was signed here today.

president julius k. nyerere and premier chou en-lai attended the signing ceremony.

fang yi, chinese minister of economic relations with foreign countries, and job malecela lusinde, tanzanian minister for communications and works, signed the agreement on behalf of their respective governments.

also present at the signing ceremony on the chinese and tanzanian sides were:

principal members of president nyerere's entourage, including john s. malecela, edward moringe sokoine, hassan nassor moyo, o.r. bene dendego, d.a. nkembo, miss mary hancock, a.b. nyakyi, f.k. rwegalulila, r.s. wambura, alhaj a.b. suedi, and j.w. butiku; and

chinese leaders and leading members of departments concerned, including teng hsiao-ping, ngapo ngawang jigme, chi peng-fei, peng shao-hui, ho ying, kuo lu, li yao-wen, ho kung-kai and lu kuei.

## President Nyerere Gives Grand Banquet in Peking

(NCNA-English Peking, Mar. 29, 1974)

julius k. nyerere, president of the united republic of tanzania, gave a grand banquet in the great hall of the people here this evening.

samdech norodom sihanouk, head of state and chairman of the national united front of cambodia, was present.

attending the banquet were chinese leaders chou en-lai, yeh chien-ying, li hsien-nien, teng hsiao-ping, chen hsi-lien, wu teh and ngapo ngawang jigme, and leading members of departments concerned, including chi peng-fei, fang yi and peng shao-hui.

among those present were tanzanian government officials who are accompanying president nyerere on the visit, and tanzanian ambassador to china r.s. wambura.

the banquet hall this evening was alive with a warm and friendly atmosphere. on the rostrum hung the national flags of china and tanzania. as samdech sihanouk, premier chou en-lai, vice-chairman yeh chien-ying and others entered the banquet hall with president nyerere, they were greeted with warm applause.

president nyerere and premier chou en-lai spoke at the banquet. they joined in expressing the hope that the profound friendship between the two countries and two peoples of china and tanzania would develop constantly. after their speeches, the band played the national anthems of china and tanzania.

also attending the banquet were:

sarin chhak, minister of foreign affairs of the royal government of national union of cambodia; and

members of the standing committee of the national people's congress of china and leading members of government departments concerned, the chinese people's liberation army, the chinese people's association for friendship with foreign countries and the peking municipal revolutionary committee, as well as chinese ambassador to tanzania li yao-wen and chinese technical personnel who had worked in tanzania.

diplomatic envoys of various countries to china were also present.

## President Nyerere's Speech

(NCNA-English Peking, Mar. 29, 1974)

following is the text of the speech by president julius k. nyerere at the banquet he gave here this evening:

mr. prime minister; your royal highness norodom sihanouk; your excellencies and friends:

first of all i would like to thank the government and people of china for the opportunities my colleagues and i have been given during our stay. as always, we have been received with kindness everywhere; and all our questions about your development and your policies have been answered frankly and in a helpful manner. in addition i have had the great pleasure of a valuable

discussion with the respected leader and teacher of the chinese people, chairman mao tsetung, as well as long talks with you, mr. prime minister, and your colleagues.

on this visit, as on my previous ones, the thing which impresses me most is the spirit of the people of china, and the apparently impossible things which have been done because of that spirit. out of a backward, feudalistic, semi-colonial and war torn country the chinese people have created in twenty four years an industrial and agricultural giant geared to serving the masses. of course i am not saying that china has solved all her production and other problems. but from what i have read of conditions in 1949 and before, and even from what i saw in 1965, the advances have been staggering.

i have the firm impression that this transformation has two basic causes. since 1949 the country has had good leadership, and an apparently ever increasing mass commitment to national development for the good of all. i can see no other fundamental explanations for the progress of china -- only this effort of its people, and the quality of the people's leadership.

i have considered this very deeply. and it seems to me that in 1949 the new republic had one great asset as well as a terrifying list of problems. its political philosophy, its policies, and its leadership had all developed out of years of struggle; all had been tested in action. all had been proved to be of relevance to the conditions of china, and of service to the people of china. they were in many respects ready to be applied to the national difficulties. our friends in frelimo, paigc and mpla are going through a similar process.

for the people of tanzania the path to independence was very different. the tanganyika african national union was established in 1954; without any fighting, and with nothing which could in chinese terms be called suffering, the first objective of the party -- national independence -- was achieved seven years later. during that time a great deal of political education had been done in the country. but the party leadership had not even educated itself in economic or social matters by 1961, much less educated the masses. instead we had deliberately excluded all discussions which might divide us and thus jeopardise the united strength of the demand for political freedom.

our tactics were successful. in december 1961, we the people of tanzania mainland celebrated our independence with declarations of proud nationalism. but we had only the vaguest ideas what we wanted to do with that independence, and virtually none about how to make progress in the desired direction.

indeed, even our idea of government and statehood was permeated by one example we had seen at work -- the colonial example. thus, for a time, an african riding in the back of a chauffeur-driven car was to us a sign of our independence; we expected the members of our new government to act like the bosses we had known, and took pride in their doing so.

gradually, however, we began to realise that the replacement of white faces by black ones was not what the independence movement had been for. we began to realise also that the system of government and of society which we had inherited from our colonial masters, and were continuing for ourselves, was basically an exploitative system which could not serve the people's needs.

the development of tanzania's socialist ideas into a framework of action was thus a fruit of post-independence experience. and our socialist practice has been the result much more of responding to a felt need than to any understanding and application of socialist theory. even now, after defining our goal and our path in the arusha declaration, we are still learning more about the implications and requirements of socialism through our experience as we try to build a socialist society.

this method has the advantage of ensuring that our ideas remain relevant to the people and the problems of tanzania. but it has the big disadvantage that we have no large and disciplined army of socialist leaders who understand the objectives in all their complexity, and who have clear ideas about how to promote the movement towards them. it is what the late president nkrumah called the problem of trying to build socialism without socialists exclamation

i do not know whether socialism produces equality within our nations, because it is based on ruthless individual competition and the exploitation of the weak. a serious commitment to national independence and individual equality thus rules out capitalism as the means to development, and forces us to choose socialism. we may differ about the path to socialism, but there is no other goal which is a realistic alternative. and a choice which is inevitable cannot be an impractical vision.

the second thing which encourages me is china. this is not because i believe yours to be a perfect society. it is because it appears to me that, among the millions of unique individuals in this society, there has been created a spirit of cooperative endeavour, -- a spirit of working together for the good of the community and the country. i think it probable that some individuals have this attitude more strongly than others; it may even be that some do not have it at all. but

permeating the whole society of china is a recognition of men's responsibility for each other, and an enthusiasm for cooperating in the service of something greater than the individual. your disputes are about how, not whether, to serve one another.

chinese history and geography have determined the form of your socialist institutions. your leadership and revolutionary experience have enabled you to develop those socialist attitudes which transform these institutions into socialist realities. and you are still filled with the kind of revolutionary discontent that promotes further advance along the chosen path.

therefore, whatever your current discussions about tactics and strategy for the future, i think one thing is certain. china is providing an encouragement and an inspiration for younger and smaller nations which seek to build socialist societies. we may not always agree with this or that aspect of your policies; we may decide that certain of your practices are inappropriate or unacceptable to us. but we are indebted to you for the contribution which china, under the leadership of chairman mao tsetung and the chinese communist party, has made to the development of socialism. and you have our very warm and brotherly good wishes for your future.

mr. prime minister; your royal highness; friends: i ask you all to join me in a toast:

to the progress of socialism, in china, in tanzania, and throughout the world.

to the ever-lasting friendship between our two countries and our two peoples.

to the health of the great chinese leader, comrade mao tsetung.

to the health of acting chairman tung pi-wu.

to the health of the premier, comrade chou en-lai.

to the health of his royal highness norodom sihanouk, and all the valiant fighters for cambodian freedom.

to the health of their excellencies the ambassadors, and the charge d'affaires, and their wives.

to the health of all friends and comrades present here tonight.

Premier Chou En-lai's Speech

(NCNA-English Peking, Mar. 29, 1974)

following is the text of the speech by premier chou en-lai at the banquet given here this evening by president julius k. nyerere:

your excellency respected president julius k. nyerere,
respected samdech norodom sihanouk, head of state of cambodia,
distinguished guests from tanzania,
friends and comrades:

it gives us great warmth and joy to have the opportunity of getting together again this evening with our tanzanian brothers to exchange sentiments of friendship. first of all, allow me, on behalf of the chinese comrades present, to express our heartfelt thanks to his excellency president nyerere for his kind invitation and the warm and friendly speech he has just made.

during his current visit, his excellency the president again met chairman mao tsetung in a cordial and friendly atmosphere, and they had a sincere and wide-ranging conversation. our two sides held friendly talks on international issues of common concern and on further strengthening the friendly relations and cooperation between our two countries, and satisfactory results were achieved. his excellency president nyerere and the other distinguished guests from tanzania toured chinese cities and countryside, where they visited factories, mines, a people's commune and a university, amicably met and talked with our people and brought the profound sentiments of friendship of the tanzanian people to the chinese people.

it is more than ten years since diplomatic relations were established between china and tanzania. we are pleased to note that, under the loving care of his excellency the president and of chairman mao, the friendly relations and cooperation between our two countries have developed steadily, and friendship between our two peoples has deepened ever more. our two peoples will carry on their unity and friendship from generation to generation. this is not only in the fundamental interests of the chinese and tanzanian peoples but also in the interest of the third world's common cause of unity against imperialism and hegemonism. we think that the smooth development of the friendly relations and cooperation between china and tanzania on the basis of the five principles of peaceful coexistence has set a good example for closer unity among third world countries. this is the result of the joint efforts of our two governments and peoples. this third successful visit to china made by his excellency the president coming all the way across the vast ocean despite the fatigue marks a new chapter in the history of friendly relations between china and tanzania.

the chinese technical personnel working in tanzania have only done what they ought to do. they have received solicitous care and great support from your excellency mr. president and your government and have been accorded a fraternal reception by the tanzanian people. on behalf of the chinese government and people, i wish to express our sincere thanks for all this; at the same time, i would like to ask your excellency mr. president and the tanzanian government to educate our technical personnel working in your country and help them correct their mistakes and overcome their shortcomings so that they may serve the tanzanian people more effectively.

friends and comrades, his excellency the president and the other distinguished guests will leave china day after tomorrow. with feelings of regret at our parting, we wish our distinguished guests a pleasant journey and good health. i request you, upon your return, to convey to the tanzanian people the cordial fraternal greetings of the chinese people.

now i propose a toast

to the prosperity of the united republic of tanzania and the well-being of her people,

to the further development of the militant friendship between the chinese and tanzanian peoples and the friendly relations and cooperation between our two countries,

to the health of his excellency president nyerere,

to the health of samdech norodom sihanouk,

to the health of all the other distinguished guests from tanzania,

to the health of the heads of diplomatic missions and their wives present, and

to the health of our friends and comrades present here

exclamation

## President Nyerere Visits Opencut Coalmines in Northeast China

(NCNA-English Shenyang, Mar. 29, 1974)

president julius k. nyerere and the other distinguished tanzanian guests visited the fushun opencut coalmines this morning. they were accompanied by ngapo ngawang jigme, vice-chairman of the standing committee of the national people's congress; li po-chiu, vice-chairman of the liaoning provincial revolutionary committee and deputy political commissar of the chinese people's liberation army shenyang units; and wu feng-kuang, chairman of the fushun municipal revolutionary committee.

the coalmines which stretch for several kilometres at the foot of the chientai mountain were permeated with warm expressions of profound friendship between the people of china and tanzania. red flags were fluttering and huge streamers of welcome hung everywhere. the coalmines resounded with the beating of drums and gongs and cheers when the president and the other guests arrived. waving the national flags of china and tanzania, garlands and colourful ribbons, several thousand miners sang and danced to express their warm welcome. the guests mounted the viewing stand and enjoyed a panoramic view of the mines. the guests then went down by lift to a shaft more than 200 metres deep to watch the process of coal extraction. in the course of the visit, the guests were given a briefing by chairman of the mines revolutionary committee peng ping-kun on the great changes that had taken place in the mines since liberation. he said that, under the rule of the reactionary kuomintang before liberation, the mines were in an appalling state of neglect, the place being rank with grass, many pits having caved in and output being extremely low. under the guidance of chairman mao's revolutionary line after liberation, the miners made an over-all transformation of the mines by displaying the spirit of independence and self-reliance. output has since greatly increased. the president inquired in detail about the study and work of the miners and the process of production. at the time of parting, peng ping-kun presented to president nyerere a carving showing the whole view of the coal mines.

the president and the other distinguished guests arrived in fushun early this morning by special train from the taching oilfield. upon their arrival, the guests were given a rousing welcome at the railway station by several thousand people, including leading members of the liaoning provincial and the fushun municipal revolutionary committees. they left for peking at noon today.

also accompanying the guests during their visit today were wei ping-kuei and yin tsan-chen, vice-chairmen of the liaoning provincial revolutionary committee; vice-foreign minister ho ying; vice-minister tang ke of the fuel and chemical industries; chinese ambassador to tanzania li yao-wen; and tanzanian ambassador to china r.s. wambura.

CHINA AND UN

**Statement by Chinese Representatives at 30th Session of ECAFE**

(NCNA-English Colombo, Mar. 29, 1974)

following are excerpts of a statement made on march 29 by huang ming-ta, representative of the chinese delegation, at the 30th session of the united nations economic commission for asia and the far east.

first of all, huang ming-ta recalled that since our last session, great changes have taken place in the situation in the asian and far eastern region. he said that on the one hand, the struggles of the people of asian and far eastern countries to safeguard national independence or win national liberation are forging ahead vigorously. on the other hand, the two superpowers are stepping up their contention for hegemony in this region, particularly in the indian ocean, turning a peaceful ocean into an arena of fierce rivalry. this course of action by the superpowers is the cause of tension and turbulence in the asian and far eastern region. "all this is eloquent proof that, like the world situation as a whole, the current situation in the asian and far eastern region is characterized by universal great disorder. countries want independence, nations want liberation, and the people want revolution -- this is the main trend in the development of the situation in this region, too. the superpowers have increasingly revealed their true features and are beset with difficulties, while the peoples of the asian and far eastern countries have become more aroused and are advancing in big strides."

in the economic sphere, he said, the developing countries in asia and the far east are actively waging struggles against imperialist exploitation and plunder and for the safeguarding and development of their national economy.

some countries are eliminating imperialist economic forces in a planned way. organizations of raw material exporting countries have further taken concerted steps to counter imperialist and superpower monopoly of international markets. bilateral and multilateral economic cooperation among developing countries in the asian and far eastern region have been strengthened. in a number of countries, agriculture and national industry have witnessed new growth. "it should be pointed out in particular that, thanks to the struggle against imperialism and hegemonism waged in the past year in the asian and far eastern region, especially that waged by the arab countries in the middle east, more and more countries have seen with greater clarity the essential weakness of imperialism and of the superpowers in particular. they have come to realize that it is imperialism that is dependent on the third world rather than the other way round; it is the superpowers who are afraid of the third world rather than the other way round. the courage and confidence of the third world countries in combating imperialism and big-power hegemonism have further increased."

"but we must not fail to note that the developing countries in asia and the far east still have a long way to go in ridding themselves of poverty, from which they have long suffered, and are meeting great obstacles and difficulties on the road of developing their national economy." huang ming-ta said: "innumerable facts prove that in the final analysis, the poverty of the developing countries and the obstacles they come up against on their road of advance all stem from exploitation and plunder by colonialism and imperialism, and particularly by the superpowers."

"imperialism, colonialism and neo-colonialism, especially the superpowers, have long been draining away the immense wealth of the developing countries by political, military, economic and other means. the imperialist countries have always practised plunder under the cover of "aid". over the years, while some asian countries were in economic difficulty and had a slow rate of development, the enterprises run there by the imperialists, nonetheless, made money year after year, their profits soaring. one of the superpowers, which constantly styles itself a friend of the developing countries, is also making use of 'aid' to gain control of major branches of the national economy of recipient countries, deprive them of their sovereign rights and make huge profits by buying their export products on the cheap and reselling them at much higher prices". "in the field of foreign trade, the imperialists have monopolized international markets and done their utmost to force down the prices of mineral and farm products exported by asian countries. yet the prices of industrial goods they sell to asian countries keep rising sharply from year to year. the "scissors" gap between the two, together with the tariff barriers they have set up, have long forced upon the asian countries trade deficits and untold economic losses.

the imperialists, moreover, have pursued a policy of dumping huge amounts of slow-selling goods onto the international market, throwing it into chaos and hitting and crippling the agriculture, mining, and manufacturing industries of asian countries. agriculture has dwindled and food is scarce in some asian countries that used to be big grain-producers. apart from such factors as natural calamities, is this not the result of the above-described policy of imperialism? when asian countries run into economic difficulties, imperialism seizes the opportunity to practise usury, and even attach political conditions to its loans to secure various special privileges. it presses for repayment when the term is up, forcing these countries into a vicious circle of contracting new debts to service old ones. furthermore, imperialism shifts its economic crisis onto the developing countries by currency devaluation and other means, dealing heavier blows at their economy."

"through their own experience", he pointed out, "the people of the developing countries in asia and the far east have come to see more and more clearly where the root cause of their poverty lies. meanwhile, through their common struggle against foreign plunder and exploitation, they have become more keenly aware that the correct way to overcome their difficulties is to unite and take concerted action. many of the raw materials needed by imperialism are produced in the developing countries. imperialism cannot survive without plundering the raw materials of the developing countries. why can't we developing countries get organized, strengthen our unity and use every possible means to hit back at imperialism? although we are comparatively poor today, it is we who are really powerful, not imperialism."

huang ming-ta said: "a country's political independence is inseparable from its economic independence. to defend political and economic independence against foreign interference and control is the first prerequisite for the development of a national economy. at present, the political and economic independence of asian and far eastern countries are still constantly threatened and impaired by imperialism, colonialism and neo-colonialism, and particularly by the superpowers. only by firmly resisting the interference, control and infiltration of imperialism, colonialism and neo-colonialism, and the superpowers in particular, and gradually shaking off dependence upon them, can the developing countries in asia and the far east safeguard their own independence and sovereignty, protect their national resources from plunder and develop their national economy.

"the experience of many developing countries shows that the reliable way for the developing countries to develop their national economy is to maintain independence, practise self-reliance and, on this basis, support, help and cooperate with one another. self-reliance means that a country should proceed in the light of its actual conditions, rely on the strength of its own people, control its own economic life-lines and use its own resources to develop

its own agriculture, light industry and heavy industry step by step and in a planned way. self-reliance does not preclude aid from other countries, but all aid must be based on equality, and must have as its purpose help to the recipient countries to develop their independent national economy; it must definitely not seek to place them under control. mrs. sirimavo bandaranaike, prime minister of sri lanka, warned against depending on other nations and international credit institutions. she called on the people of sri lanka: 'let us not mortgage our children any more. let us be self-reliant, courageous and determined.' her just call gives full expression to the heroic mettle and staunch will of the people of the developing countries in asia and the far east."

the people's republic of china is a socialist country and a developing country as well, he said. under the leadership of chairman mao tsetung and the communist party of china, since the founding of the people's republic of china, the chinese people have carried on the great socialist revolution while undertaking socialist economic construction in a planned way in accordance with the principle of independence and self-reliance. after more than twenty years of endeavour, semi-feudal and semi-colonial old china, which was poverty-stricken and backward, has been transformed into a socialist new china taking her first steps toward prosperity.

he said: "while our economy has achieved considerable success, its base is still comparatively weak, and the technological level reached in production is still not very high. we must continue to work hard and persist in continuing the revolution under the dictatorship of the proletariat so that we may build china into a socialist country with a modern industry, modern agriculture, modern science and technology in not too long a period and make a greater contribution to mankind."

"most of the countries in the ecafe region," he said, "are developing countries. while our conditions differ, we developing countries have all suffered long from imperialist aggression and plunder and are currently facing the tasks of opposing imperialism and big-power hegemonism and building our countries. common historical lot and fighting tasks link the chinese people closely with the people of all other developing countries. we sympathize with and support one another. the chinese people firmly support the people of the other developing countries in asia and the far east in their struggles to develop national economy, protect their sovereign rights over national resources and to establish international economic relationships that are equitable and rational, and to combat imperialist, and particularly superpower control, plunder and exploitation. we are confident that we will all succeed in gradually ridding our countries of poverty and backwardness and in attaining national prosperity so long as we strengthen our unity, persist in struggle and take our destiny into our own hands."

concluding his statement, he pointed out that "the royal government of national union of cambodia under the leadership of the cambodian head of state prince norodom sihanouk is the sole legal government of the cambodian people. the puppet lon nol clique is a handful of cambodian national scum, and it is illegal for its representative to take part in this session. there exist two administrations in south viet nam. the provisional revolutionary government of the republic of south viet nam is the genuine representative of the south vietnamese people. it is inappropriate that the representative of the saigon authorities should participate in this session unilaterally. it is also unreasonable and abnormal for the south korean authorities to send their representatives to this session unilaterally. we express our regret at the above state of affairs."

INTERNATIONAL CONFERENCES

## Report of Credentials Committee Examined at Diplomatic Conference on 1949 Geneva Conventions

(NCNA-English Geneva, Mar. 28, 1974)

the diplomatic conference on the reaffirmation and development of the four geneva conventions of 1949 examined the report of the credentials committee at a plenary meeting today.

the presence and credentials of the representatives of the saigon administration, the puppet lon nol clique, south africa, portugal and israel evoked many reservations and protests.

statements were made by the representatives of pakistan, the democratic people's republic of korea, tanzania, romania, nigeria, algeria, mauritania, albania, syria, iraq, cuba, china, zaire, cameroon, guinea (bissau), zambia, ivory coast and other countries. they pointed out that the representatives of the saigon administration, the lon nol clique, south africa, portugal and israel have no right to participate in this conference. they stressed that the royal government of national union of cambodia under the leadership of samdech norodom sihanouk is the sole legal government of cambodia and the provisional revolutionary government of the republic of south viet nam is fully entitled to take part in the conference.

pi chi-lung, head of the chinese delegation, said that the royal government of national union of cambodia led by samdech norodom sihanouk is the sole legal government of cambodia and the authentic representative of the cambodian people. the lon nol clique, composed of a handful of national scum, long repudiated by the cambodian people, has no right at all to represent them. it has usurped the name of cambodia and its participation in the current conference is entirely illegal.

he said that the provisional revolutionary government of the republic of south viet nam is the authentic representative of the south vietnamese people and a party to the four geneva conventions. therefore it is fully entitled to participate in the conference. it is wrong to bar this government from it. in the absence of the representative of this government, the unilateral participation of the representative of the saigon authorities in the conference is unjustifiable and unreasonable.

he pointed out that the south african colonial authorities are in no way qualified to represent the people of south africa. portugal is by no means qualified to represent the peoples of angola and mozambique. only the republic of guinea (bissau) has the right to represent the people of guinea (bissau), while portugal is not qualified at all to represent them.

pi chi-lung further pointed out that article thirteen of the credentials committee's report was unsound because it asserts that the invitation to the delegation of the provisional revolutionary government of the republic of south viet nam and the saigon regime delegation credentials are "two entirely different problems" which should not be "confused". he said that the chinese delegation has reservations on this point and requests that they be put on record.

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CRITICISM OF LIN PIAO AND CONFUCIUS

## Lin Piao's Political Program of "Returning to Propriety" and Confucius' "Rectification of Names"

by

the Mass Criticism Unit of the History Department of Kirin Normal University

(Peking Jen-min Jih-pao, March 22, 1974)

The bourgeois careerist, conspirator, double-dealer, renegade and traitor Lin Piao devised all ways and means to become "Head of State" and brought out Confucius' preaching that "if names be not correct, language is not in accordance with the truth of things" as the basis to justify his argument. He again and again resisted Chairman Mao's instructions and obdurately adhered to this anti-Party political program to usurp leadership in the state apparatus through "installing the Chairman of the State." This subsequently developed to the launching of a counter-revolutionary coup d'etat and he was for a time so overbearing and blatant as though he was able to make "the earth stand still." Why was Lin Piao so interested in the "rectification of names"? If he were made "Head of State," what did he intend to do? Let us dissect for analysis Confucius' "rectification of names" to find out what kind of stuff it is after all and its "secret."

Confucius lived in a period of great upheaval marked by the sharp transformation of the slave-owning society toward the feudal society in China. At the time, the struggle of the slaves against the practice of ruthless oppression and exploitation by the slave-owners and the struggle between the newly emerging feudal forces and the slave-owners on the decline for and against seizure of power were most violent. According to historical records, "during the period of the Spring and Autumn Annals, there were 36 cases of regicide, 52 states were destroyed and numerous feudal princes were unable to preserve their regimes despite their efforts." ("Preface by the Grand Historian" in Records of the Historian) The revolutionary

torrent of slave uprisings and the struggle of the newly emerging feudal forces against the slavery system placed the rule of slave-owners at different levels headed by the King of Chou in a very critical situation, and the ranks and titles stipulated by the Rites of Chou were not what they should be or existed only in name. Under such a situation, Confucius called for the "rectification of names" in a vain attempt to use the hackneyed and outmoded concepts and "names" to "rectify" what had developed to become realities in society, to turn back the wheel of history and to rebuild the order of rule of the slave-owning aristocracy.

Confucius had made a smug confession concerning "rectification of names." In the year 485 B.C. (10th Year under the Reign of Duke Ai), "the ruler of Wei wanted to get hold of Confucius to administer the government." ("Confucius" in Records of the Historian) Confucius thought that he would soon have an excellent opportunity to put in order the discipline of the slavery system and to restore the old order of rule. He therefore made his way to the State of Wei in a high mood. On the way, he cheerfully discussed at length the way of government with his disciples. The dialogue at the time was recorded in the Confucian Analects under "Tzu Lu."

Chung Yu asked, "The ruler of Wei has been waiting for you, in order with you to administer the government. What will you consider the first thing to be done?"

Confucius said, "What is necessary is to rectify names."

Chung Yu said, "So, indeed! You are wide of the mark! Why must there be such rectification?"

Confucius said, "How uncultivated you are, Yu! A superior man, in regard to what he does not know, shows a cautious reserve. If names be not correct language is not in accordance with the truth of things. If language be not in accordance with the truth of things, affairs cannot be carried out to success. When affairs cannot be carried out to success, proprieties and music will not flourish. When proprieties and music do not flourish, punishments will not be properly awarded. When punishments are not properly awarded, the people do not know how to move hand or foot. Therefore a superior man considers it necessary that the names he uses may be spoken appropriately, and also that what he speaks may be carried out appropriately. What the superior man requires is just that in his words there may be nothing incorrect."

At the time Chung Yu said that Confucius was wide of the mark because the latter looked upon "rectification of names" as a task of prime importance in administering the government. Confucius therefore chided Chung Yu as uncultivated. He also admonished the latter not to comment on things he did not know. After that, he told Chung Yu the wonderful role of "rectification of names." He analyzed why the common people "offended against their superiors and stirred up confusion" at that time. He traced the ineffectiveness of punishment to the ruin of propriety, the loss of music and the failure to put laws and orders into application. In the end he attributed the general root cause to "names being incorrect." In other words, the sovereign was at the time a sovereign in "name" but not in "fact," and he could not exercise the authority stipulated by the Rites of Chou and issue orders that were truly carried out. The minister was a minister

in "name" but not in "fact," and instead of complying with the degrees of social rank, he arbitrarily usurped power, overstepped his rank and "offended against his superior." Consequently, Confucius advocated that the situation should be "rectified" according to the ranks and titles stipulated by the Rites of Chou, so that the degrees of rank were worthy of their names. His counter-revolutionary objective was to reverse the realities marked by the shifting of political power to the lower level, the ruin of propriety and the loss of music, so that the age-old authority could once again be restored to the King of Chou who existed only in name, and so that "the names used may be spoken appropriately," "What is spoken may be carried out appropriately," and "ceremonies, music and punitive military expeditions proceed from the Son of Heaven." In one word, the "rectification of names" was used to serve "returning to propriety," to turn back the wheel of history, to restore the slavery system of Western Chou and to preserve the degrees of respectability and strictly distinguish between the superior and the inferior, dear ones and indifferent persons, the eminent and the lowly. He vainly attempted to preserve forever the slavery system through the "rectification of names," thus preventing the collapse of the "paradise" of the slave-owner class.

This was the object of Confucius' mania for "rectification of names" and was also the object of Lin Piao's preoccupation with "rectification of names." However, as the wheel of history had moved forward for more than 2,400 years to the period of socialism, Lin Piao no longer could uphold the rule of the slave-owners like Confucius, and he could only dream of rebuilding the "paradise" of the landlord and bourgeois classes that had already been destroyed by the revolutionary storm whipped up by the Chinese people.

Lin Piao vainly thought that after "names were rectified," that is, after he became "Head of State" in name as well as in fact, he could "have everything under his command and everything at his disposal," "whip up a gust of wind at the lower level once he gave the order," and make the whole country "change its look" according to his dream into a country under the rule of a fascist dynasty, a country in which the landlord and bourgeois classes might lead once again a life of debauchery and revive the cause of exploitation. He thought that as long as this "name" was not "correct," it would not be "proper" for him to "talk" about restoration, people would not heed his orders, and the "cause" of restoration could not be carried out to "success." Consequently, he was eager to have this "name" rectified, to become "Head of State" and to usurp leadership in the Party and seize power.

Lin Piao had long conspired to become "emperor" or "Head of State." As early as the summer of 1962, amidst the dint of the anti-China chorus of imperialism, revisionism and reaction and the malicious outcries of the landlords, rich peasants, counter-revolutionaries, bad elements and rightists and their agents within the Party attacking our Party's general line of building socialism, the great leap forward and the people's commune, Lin Piao had written a scroll bearing the words, "The celestial horse galloping in the sky comes and goes alone" and hung it on the wall by the side of his bed. He analogized himself to the "celestial horse" and styled himself as the "most exalted" and a superman. In compliance with the needs of the class enemies at home and abroad, he vainly attempted to split up our Party and set up an independent kingdom. The words "celestial" and "alone" graphically depicted his wolfish ambition in becoming "the son of heaven of a dynasty," "His Majesty," the lone man and the public enemy.

Under the situation of the great victory won in the great proletarian cultural revolution, he ganged up with Ch'en Po-ta to draft the "political report" to the 9th Congress for changing the basic line of the Party. This was of course vetoed by the Central Committee. He reluctantly agreed to accept the political line of the Central Committee in appearance, and read at the Congress the political report of the Central Committee which he actually opposed. His heart was filled with enmity toward the great proletarian cultural revolution and hatred for the proletarian dictatorship. He intensified more and more his conspiratorial activities in setting up the fascist dynasty of the Lin family. In 1969, after the 9th Congress of the Party, Lin Piao and his sworn confederates hid in a dark corner and wrote a number of scrolls bearing the words, "Of all things this is the most important--to subdue one's self and return to propriety" for presenting to each other. They hung them by the side of their beds for use as a reminder and as a program for carrying out counter-revolutionary restoration activities.

At the end of 1969, as Lin Piao and company wrote again and again, "Of all things this is the most important--to subdue one's self and return to propriety," Lin Piao also wrote a scroll bearing the words, "No king is greater than King Wen of Chou and no count is greater than Huan of Ch'i, and they all depend on men of virtue to become well known...." and hung it up on the wall at the right side of his bed. He analogized himself to King Wen of Chou and Duke Huan of Ch'i, and took the experiences of "sovereigns" who reigned in past ages as his mottoes. This showed even more clearly his ambition and vain attempt in starting the fascist career of a king or feudal lord.

On New Year's Day in 1970, he went a step further in emphasizing "of all things this is the most important." Not long after this, up to the 2nd plenum of the 9th CPC Central Committee, he resisted Chairman Mao's instructions on a number of occasions. Based on Confucius' preaching that "if names be not correct, language is not in accordance with the truth of things," he obdurately adhered to his anti-Party political program and was anxious to become "Head of State" and to follow the footsteps of renegade, hidden traitor and scab Liu Shao-ch'i in usurping supreme Party and State powers. Because of this, he led a group of sworn confederates to create disturbances at the 2nd plenum of the 9th CPC Central Committee and launched a counter-revolutionary coup d'etat that was subsequently smashed.

He made trouble, failed, made trouble again and failed again until his doom. In March 1971 Lin Piao again instigated his sworn confederates to formulate the plan for a counter-revolutionary armed coup d'etat entitled "Outline of Project '571'." On September 8 he unleashed the counter-revolutionary armed coup d'etat in a vain attempt to assassinate the great leader Chairman Mao and set up another Central Committee. After the failure of this plot, he went aboard a plane on September 13, and like "the celestial horse galloping in the sky" "went alone" over to the Soviet revisionists. As a result, he crashed to his death in a desert and could no longer "come alone." Probably he has gone to the Hades to become "Head of State" of the "kingdom of double-dealers." This is really "of all things this is the most important," and in order to become the son-emperor of Soviet revisionism, he has paid with his old life!

The sentence "of all things this is the most important" is found in the "Collected Biographies of Li and Tu" in the History of Later Han. The "most important" thing referred there was the installation of an emperor.

In the year 146 A.D. (the first year of the reign of Pench'u), because Emperor Chih of the Eastern Han--Liu Tsuan--who was only eight years old used the description of "an unruly general" to denounce General Liang Ch'i, he was poisoned to death by Liang Ch'i. As the "maternal uncle of the emperor," General Liang Ch'i who monopolized supreme power planned to install his own brother-in-law Liu Chih, Marquis Liwu, as emperor. However, Li Ku, President of the Board of War, was of the opinion that Prince Ch'ingho--Liu Suan--was "well known for his wisdom and virtue" and capable of "administering the government," and he wanted to install Liu Suan as emperor. Because of this, Li Ku and others sent a joint letter to Liang Ch'i pointed out that who should be installed as the emperor "is a matter of prime importance and must be carefully considered. Of all things this is the most important. The prosperity or adversity of the empire depends on this decision."

Lin Piao and company copied from the historical records the words "of all things this is the most important" and added to them the words "to subdue one's self and return to propriety"--which constituted the reactionary program of Confucius for restoring the slavery system--for use as their own oath "to be borne in mind at all times." This fully showed that Lin Piao's purpose in wanting to become "emperor" and "Head of State" was to "revive" the "state" of the reactionary ruling class that had already "declined" and fallen. This was one and the same thing as what Confucius advocated, "To revive states that are extinct, to restore families whose line of succession has been broken and to call to office those who have fallen into obscurity."

This could not but make people recall the sinister plot of warlord Yüan Shih-k'ai who in 1915 abolished the republic, rehabilitated imperial rule and was bent on becoming Emperor Hunghsien. At that time, a small handful of feudal remnants nonsensically said that only "the rehabilitation of imperial rule" and "the installation of an emperor on the throne" "make sense" and that "it won't do for a country to have an emperor." How similar to these deceitful talks is Lin Piao's statement that "if the state has no head, there will be no right titles and words will not be proper"! However, the times are after all different. In those years, Yüan Shih-k'ai, though in a restless and unstable mood, still could sit on the "throne" for 83 days. Lin Piao who wanted to become a son-emperor under the protective umbrella of social-imperialism crashed to his death and was unable to do so for even half a day.

"The correctness or incorrectness of the ideological and political line decides everything." No matter how Lin Piao frenziedly clamored for "rectification of names," because his line was a counter-revolutionary revisionist one that fundamentally ran counter to the law of social development and the will and wishes of the people, it was inevitably doomed to failure. The "name" he wanted to "rectify" could never be rectified and the affairs he wanted to carry out to "success" could never be carried out to "success." In the end, the Party and the people have given him a "correct" "name": the bourgeois careerist, conspirator, double-dealer, renegade and traitor; or, the dog's excrement spurned by mankind.

* * *

# Lin Piao and Yüan Shih-k'ai

by

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(Peking Jen-min Jih-pao, March 22, 1974)

Confucius, this restorationist maniac who spent all his life running around to call for the restoration of the slavery system, had for more than 2,000 years become the founding father to all reactionaries practicing restoration activities in Chinese history. At the beginning of the 20th century, leading warlord Yüan Shih-k'ai had waved this black banner of "Confucian learning" as the penant for invoking the ghosts of the feudal-comprador forces to restore imperialist rule. Half a century afterward, the bourgeois careerist, conspirator, double-dealer, renegade and traitor Lin Piao also brought out the doctrines of Confucius and Mencius for use as reactionary ideological weapon to restore capitalism. Although the times were different and the contents of their restoration activities were also not entirely the same, the two generations of Confucius' disciples were imbued with the same spirit. As revealed by Lu Hsün, "at present, the Chinese diehards favoring the restoration of the old order have brought out even the Confucian etiquette." (Lu Hsün's "On Intelligentsia" in "Chi Wai Chi Shih I")

Yüan Shih-k'ai was a big warlord without any learning. He used the Peiyang Army as his capital and played with counter-revolutionary tricks to deal with friends and enmies with skill. He usurped the gains of the 1911 Revolution and became "President." In the "Order of the President" promulgated by him, he gave first place to honoring Confucius. He talked nonsense saying, "The doctrines of Confucius are like the sun and the moon that course through the sky and rivers that run through the land. They are paragons for all generations and will be evergreen." He played up Confucius to such a disgusting extent. He also especially ordered for "grotesque ancient costumes" and personally led all the civil and military officials to go on a pilgrimage to the Confucian Temple to offer sacrifices to Confucius.

Why did this leading warlord Yüan Shih-k'ai suddenly become a devout Confucian? At the time of baring his toying with the conspiracy of going on a pilgrimage to offer sacrifices to Confucius, Lu Hsün had hit the nail on the head pointing out, "Like all Confucian scholars, Yüan Shih-k'ai also most vigorously advocated the worship of Confucius. He ordered for grotesque ancient costumes and brought the offering of sacrifices to Confucius into vogue probably one or two years before he wanted to become emperor." (Lu Hsün's "From the Beard to the Teeth") Actually, Yüan Shih-kai brought out the ghost of Confucius and staged the farcical show of "going on a pilgrimage to the Confucian Temple to offer sacrifices to Confucius" for the purpose of "using Confucius as a brickbat" to knock open the "door to happiness"--the revival of the imperial system--so that he could ascend the throne as Emperor "Hunghsien" "according to the dictate of heavenly mandate for passing on to ten thousand generations."

It happened that there was a similar case. This big Partylord and warlord Lin Piao who did not read books, newspapers and documents, had no learning of any sort and hid in a dark corner all day long, also assumed a polished look and vigorously staged the show of "honoring Confucius and reading the classics." See how he acted with affected manners and mumbled such things as "to subdie one's self and return to propriety," "the doctrine of the Mean....is rational," "the superior men are contented and composed while the mean people are always sad and sorrowful," etc. This restorationalist maniac Lin Piao who practiced manslaughter even in his dreams actually became a person infatuated with the "reading of the classics." However, like Yüan Shih-k'ai who "went on a pilgrimage to the Confucian Temple to offer sacrifices to Confucius," Lin Piao who "worshipped Confucius and read the classics" also sought nothing more than to use Confucius as a "brickbat."

Lu Hsün aptly said, "Only a few idiots who are foolish in the extreme would sincerely advocate the reading of the classics." "Those who advocate the reading of the classics only perform tricks to make idiots of others, and the 'reading of the classics' is nothing more than a tool used occasionally for performing tricks." (Lu Hsün's "'Reading of the Classics' in the 14th Year [of the Republic of China]") Since Lin Piao described himself as "having a well-developed brain" that was "unusually intelligent," he of course would not "sincerely advocate the reading of the classics." On the contrary, he looked upon the masses as "idiots" and took "the worship of Confucius and the reading of the classics" as "a tool occasionally used for performing tricks" to hoodwink and benumb the people. He feigned to "worship Confucius and read the classics" but his true intention was to fool the masses. "Honoring Confucius and reading the classics" was but a means, and his object was to restore capitalism. He vigorously advocated the theory of genius "born with knowledge" and publicized the idealist conception of history--"the wise of the highest class and the stupid of the lowest class." He peddled the extremely hypocritical ways of dealing with people such as "loyalty and forbearance," "benevolence and righteousness," and advocated the ideology of the exploiting classes--"those who labor with their minds govern others; those who labor with their strength are governed by others"--so as to disguise the father and son of the Lin family as "super-geniuses," "celestial horses," "the most exalted" and born rulers. He vainly attempted to hoodwink the masses into becoming "lambs" strictly observing "the doctrine of the Mean" and the docile subjects of the dynasty of the Lin family. However, all this was nothing more than a pipedream and wishful thinking.

Confucius, the founding father of restoration, once hoisted the tattered banner of "rectification of names" and ran around everywhere to work for the restoration of the ranks and titles of the slavery system--let the prince be prince, the minister be minister, the father be father and the son be son. Yüan Shih-k'ai and Lin Piao, these two restorationist maniacs, also picked up from Confucius this tattered banner of "rectification of names" for use as their theoretical weapon for restoration.

Yüan Shih-k'ai hired an American doctor of philosophy called Goodnow (古德诺) to create for him public opinion for restoration. This man nonsensically said that because the Chinese "people are low in intelligence," there should be an emperor to rule them, otherwise "the end could not be good." After this, Yüan Shih-k'ai gathered together a group of feudal remnants and

reactionary politicians to organize the "Ch'ou An Hui" which blew the trumpet for "rectifying the name" of the imperial system and devised all ways and means to help him ascend the throne as "Emperor of the Empire of China."

The renegade and traitor Lin Piao also waved the tattered banner of 'rectification of names" to create counter-revolutionary public opinion for him to usurp leadership in the Party and seize power. He insisted on installing the Chairman of the State and cried, "If the state has no head, there will be no right titles and words will not be proper." This also meant that he should be "installed" as "Head of State" so that he could issue orders and use the "right titles and proper words" to restore capitalism. Because of this, he and his sworn confederates Ch'en Po-ta and others vigorously advocated the "theory of innate genius" "born with knowledge." Ch'en Po-ta also eulogized him as the "lamp" that "could drive away the darkness of the past thousand years" and the "great sage" that "could eliminate the ignorance of the past thousand years." They used the "installation of the Chairman of the State" and the "theory of innate genius" as their political program and theoretical program for "returning to propriety" in a vain attempt to usurp supreme Party and State powers and change the proletarian dictatorship in China into the fascist dictatorship of the big landlord class and the big bourgeoisie.

In order to practice restoration and turn back the wheel of history, all reactionaries have to muster sworn confederates and build up an "imperial guard." For the sake of restoring the slavery system, Confucius organized his followers and trained them as champions for the restoration of the slavery system. In the course of restoring the imperial system, the ambitious Yüan Shih-k'ai brought together a gang of sworn confederates to form the so-called "Ch'ou An Hui." He also relied on his son Yüan K'o-ting to start a "model regiment of the Army" and required all officers and men to plead absolute allegiance to Yüan Shih-k'ai and his son even at the cost of their lives. For the sake of usurping leadership in the Party and seizing power, Lin Piao also recruited deserters and turncoats, demons and monsters for forming big and small combined fleets, and required them to learn from the "spirit of Edajima"--"either success or death for the cause."

For the sake of restoring the slavery system, Confucius once led a group of disciples to tour various states. He ran around to solicit help, to look for backers and to peddle his trash of returning to propriety. The restoration activities of the chieftains of the reactionaries in modern China depended not only on the feudal-comprador forces at home but also on the lords of foreign countries as their backstage bosses. As was pointed out by Chairman Mao, "The flabby political representatives of the big landlord class and the big bourgeoisie in China cannot carry out to success any minor project without their backstage bosses." In order to "move one step higher" from his presidential throne, Yüan Shih-k'ai did not hesitate to work in collusion with Japanese imperialism, and he accepted Japan's "twenty-one demands" in betrayal of state sovereignty and national interests. The renegade and traitor Lin Piao vainly attempted to enter the service of Soviet revisionist social-imperialism and serve as a despicable anti-China, anti-communist pawn of Soviet revisionism. Yüan Shih-k'ai "went on a pilgrimage to the Confucian Temple to offer sacrifices to Confucius" and restored the imperial system in order to become the son-emperor under the protective wings of Japanese imperialism. Lin Piao "worshipped Confucius and read the classics" out of his desire to restore the

dictatorship of the big landlord class and the big bourgeoisie and to turn China into a colony under the protective umbrella of Soviet revisionist social-imperialism.

"Retrogression eventually produces the reverse of what its promoters intend. There is no exception to this rule either in modern or in ancient times, in China or elsewhere." The ultimate end is always to lift a rock only to drop on one's own feet. Eighty-three days after he became emperor, Yüan Shih-k'ai died ignominiously in the upsurge of the anti-Yüan struggle staged by the people all over the country, and he put on his "grotesque ancient costumes" and went to visit "Confucius, the sage." Before his pipedream of founding the hereditary dynasty of the Lin family under the protective umbrella of Soviet revisionism could be realized, Lin Piao, the super-spy of Soviet revisionist social-imperialism crashed to his death at Undur Khan in Mongolia and he went with the embarrassed look of a "homeless dog" to his "ancient teacher" to report for duty. The two generations of disciples were imbued with the same spirit, and they alike lost both fortune and honor in the end. This is also the inevitable outcome of all counter-revolutionary restoration activities.

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# "Kings" and "Men of Virtue and Ability"

by

Wen Chun (閻軍)

(Peking Jen-min Jih-pao, March 5, 1974)

After the 9th Party Congress in the winter of 1969, bourgeois careerist and conspirator Lin Piao, blinded by the lust for gain, thought that the time to usurp leadership in the Party and seize power had come. Ganged up with his sworn confederates, he wrote and rewrote his program for counter-revolutionary restoration. He wrote four scrolls bearing the words, "Of all things, this is the most important--to subdue one's self and return to propriety" and hung them up in his bedroom. Meanwhile, he also wrote another scroll--"Of all kings, none is greater than Wen of Chou, and of all counts (i.e., feudal lords), none is greater than Huan of Ch'i. They all had to wait for men of virtue and ability to make them famous. Are the men of virtue not as wise and capable today as the ancient people? The reason is that the sovereign is not arrogant." He hung this scroll on the wall at the right hand side of his bed so that he could see it whenever he opened his eyes and always bear it in mind.

"Of all kings, none is greater than King Wen of Chou...." This passage was extracted from the "Biographic Sketches of Kao Tsu in the History of Han"--the proclamation for men of virtue and ability issued in the eleventh year of his reign. What is a "proclamation for men of virtue and ability"? It is a document used by a reactionary emperor to recruit officials. Wen of Chou means King Wen of Chou, and Huan of Ch'i means Duke Huan of Ch'i. Both of them were extolled by reactionary rulers throughout history as founders of great feudal careers. Lin Piao played them up as typical models in a vain attempt to establish dynasty of the Lin family for realizing his career as a ruler.

Lin Piao analogized himself to a "king," thus clearly revealing his wolfish ambition. King Wen of Chou was originally the chieftain of the slave-owners of the Chou clan toward the end of the Yin Dynasty. He became the founder of the Chou Dynasty and the one laying down the cornerstone for a perfect set of laws and institutions for the slavery system. Because of this, the self-ordained "sage" Confucius, in order to turn the wheel of history backward, had extolled King Wen of Chou as the "most virtuous" "ancient king" and sincerely worshipped him. Lin Piao, who called himself a "genius," conspired to usurp leadership in the Party and seize power. He brought out King Wen of Chou from the wornout ancient books and analogized himself to the king." He jumped even higher than his ancester master Confucius. However, no matter what they did, this pair infatuated with restoration were people with same ideal having affinity for one another, and their aims were no different. Confucius worshipped the "ancient kings" because he wanted to "return to propriety," and Lin Piao analogized himself to a "king" because he also wanted restoration.

In the process of realizing his feudal career and consolidating and strengthening his own rule, King Wen of Chou adopted the tactics of "showing courtesy to men of virtue and ability." He "advertised for men of virtue and ability in order to recruit the filial sons of slave-owners as officials so that he could reinforce

his rule over the slaves. This kind of strategy of domination through "recruiting men of virtue and ability" was copied and imitated by reactionary rulers throughout history. In order to promote counter-revolutionary restoration, Lin Piao also played this game of "recruiting men of virtue and ability" together with his sworn confederates.

This bourgeois careerist and double-dealer Lin Piao who "temporarily lodged" in the revolutionary camp devised all ways and means to look for and "get hold of" counter-revolutionary "men of virtue and ability" so that he could become emperor. In order to "recruit men of virtue and ability," he formed mountain strongholds, sects and sworn factions, and recruited deserters and turncoats. Ch'en Po-ta, a Kuomintang anti-communist secret agent who called himself a "genius theoretician," was one of them. In order to "recruit men of virtue and ability," Lin Piao actually declared his intention "to liberate....all" demons and monsters. This served to prove that the proletarian prisoners could become Lin Piao's honored guests, and that the targets of proletarian dictatorship--landlords, rich peasants, counter-revolutionaries, bad elements and Rightists, could form Lin Piao's basic forces for restoring capitalism. As regards those who were firmly hostile to the people and the diehard counter-revolutionaries who "refuse to yield even when a knife is set against their necks," they were of course "men of virtue and ability."

Chairman Mao pointed out: "In the past, it was said that they seemed to be revolutionaries openly committing armed robbery. But this is wrong. Most of them have serious problems. Their basic units are made up either of imperialist or Kuomintang agents, or Trotskyites, or reactionary army officers, or renegades to the Communist Party. With these people as the hard core, there has been formed a faction hidden within the revolutionary camp, or an underground independent kingdom."

Lin Piao's cry for "recruitment of men of virtue and ability" was but another name for the recruitment of deserters and turncoats to form sworn factions and counter-revolutionary commando units for plotting to take over the country, usurp leadership in the Party, and seize power. Once the time was ripe, he would gather together his "men of virtue and ability" (sworn confederates) to stage a coup d'etat in a vain attempt to overthrow the proletarian dictatorship and realize his counter-revolutionary design for restoration.

There is another point that merits attention. In order to win congenial support from people, Lin Piao deliberately assumed a posture and imitated Confucius' tone in wanting to "employ his ministers according to propriety." He purposefully deleted the words "the trouble lies in" from the original text of the proclamation for men of virtue and ability which read "the trouble lies in that the sovereign does not look for them," and changed the words "look for them" into "arrogant." That was really a way "to look for men of virtue and ability"! This political swindler who practiced deceit disguised as a "sovereign" who "is not arrogant" and feigned a humble look to cover up his real countenance as a fascist dictator so as to make those diehard "men of virtue and ability" willingly risk their lives for his counter-revolutionary career.

From Lin Piao's copying and modifying the proclamation for men of virtue and ability, we can see how strong was this bourgeois careerist and conspirator's

desire to become "king and how eager he was in wanting to recruit men of virtue and ability." However, history is merciless. Anyone who tries to turn back the wheel of history and work for restoration is doomed to a bad end. Confucius worshipped the "ancient kings," advocated "return to propriety" all his life. Finally he sighed: "My doctrines make no way. I will get upon a raft and float about on the sea." Lin Piao analogized himself to the "king" and worked psinstakingly for several decades, but in the end his plot was exposed, and he crashed to his death as he fled the country in a hurry. And his small handful of sworn confederates and "men of virtue and ability" have also become dogs excreta spurned by mankind.

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CRITICISM OF CHAMPIONS FOR CONFUCIANISM IN TAIWAN

## "Destiny of the Nation and the People" and Others

by

Tung Feng-ya (董逢亚)

(Peking Jen-min Jih-pao, March 5, 1974)

Like the spring thunders, the movement to criticize Lin Piao and Confucius has frightened the Chiang Kai-shek clique entrenched in our Taiwan Province. Chiang Kai-shek wailed: "No disaster bigger than this, and nothing is more urgent than this." They hurriedly sought help from the ghost of Confucius by staging a farce with "gongs and drums, jade vessels, rites, music and pantomimes" and conducting "ceremonies to offer libations to Confucius, the greatest sage of great achievements and ancient teacher." The chieftains of the Chiang clique yelled for the "propagation of the thoughts of Confucius and Mencius" on the one hand, and on the other hand they arbitrarily accused the Chinese people's movement to criticize Lin Piao and Confucius of the crime of "thoroughly destroying the culture of China."

Why are they so hostile and afraid of the movement to criticize Lin Piao and Confucius? The Chung-yang Jih-pao of the Chiang gang made this confession: It is deeply felt....that this movement bears deeply and extensively on the destiny of the nation and the people." Therefore, it was not possible to "just sit back and watch."

The so-called "nation" in the "destiny of the nation" is nothing but the "extinguished state to be revived" as mentioned by Confucius. It is also the landlord-comprador fascist dictatorship that has already been toppled by the Chinese people but is still trying to prolong its feeble existence on the isolated island. The so-called "people" in the "destiny of the people" are but the "people" who "have retired into obscurity to be called to office" mentioned by Confucius. They also stand for the landlord and bourgeois classes already overthrown by the Chinese people. A small group of them have "drifted" to Taiwan Province where they look forward all day long with outstretched necks to restoration. The Chiang Kai-shek clique are painfully aware that our movement to criticize Lin Piao and Confucius would "totally destroy" their dream of restoration. This is why they have said that they cannot "just sit and watch" a development of so "deep and extensive" bearing.

For the sake of "recruiting names," they have hoisted a flag of "fighting for the protection of history and culture." They have also issued a fallacious statement saying that "those who honor and respect Confucius must be the ones who enhance and glorify Chinese culture, and those who slander and vilify Confucius must be the saboteurs and traitors of Chinese culture."

Who has ever seen any "Chinese culture" that stands above classes? The 5,000 years old Chinese culture has both new and old things, its essence as well as its dross. There are the culture of the slave-owner class, the feudal and semi-feudal culture, and the culture of imperialism and the comprador-bourgeoisie. There are also the culture of the masses of the people and the socialist new culture of

the bourgeois proletariat. As the superstructure of a society, such cultures are marked by the supersession of the old by the new in sympathy with the changes in the economic base. Without overthrowing old culture, no new culture can be built. "There is no construction without destruction, no flowing without damming, and no motion without rest. The struggle among them is a life-and-death struggle." The doctrines of Confucius and Mencius are the dross in Chinese culture. They are like husks in our grain. To slander that the criticism of the doctrines of Confucius and Mencius will "thoroughly destroy Chinese culture" is like slandering the removal of slags by the workers as the "thorough destruction of iron and steel," or the hoeing of weeds by the peasants as the "thorough destruction of the crops." Those who "honor and respect Confucius" are definitely not those who "enhance and glorify Chinese culture," but are maggots found in the corpses or the cesspools or flies that spread germs and plague. Those who criticize and oppose Confucius also are not the "saboteurs and traitors of Chinese culture" but brave men who mop up the rotten reactionary old culture and craftsmen who build a glittering new Chinese culture.

Actually, it is for the sake of saving their moribund "destiny of the nation" and "destiny of the people" that they call for "propagating" such "historical culture" represented by the doctrines of Confucius and Mencius." Please take a look at Chiang Kai-shek who unabashedly talks about "inheriting the orthodox precepts of Yao, Shun, Yü, T'ang, Wen, Wu and Confucius of Chou....in order to enhance and glorify the traditions of our Chinese national culture" in Taiwan today. Is he not the same traitor and hangman who in those years loudly called for honoring Confucius and defending the faith on the mainland on the one hand, and on the other hand used imperialist guns to massacre the Chinese people? Is there any "sign of culture" in his out-and-out "militarization"? Look through modern Chinese history, of all the imperialists that had invaded China, which of them had not used force to help the Chinese reactionaries uphold "historical culture"? The Japanese warlords in the 30's had even sent troops to China to directly "protect" it. Today, the Soviet revisionist social-imperialists have deployed heavy forces along the Chinese border as they vigorously publicize the doctrines of Confucius and Mencius. Are they really so passionate about Chinese "historical culture"? The doctrines of Confucius and Mencius are but ways to devour people, a way to restoration, and a way to national doom. All the reactionaries at home and abroad and the ringleaders of successive opportunist lines have honored Confucius for the purposes of restoring the old order betraying China, oppressing the people and opposing the revolution.

However, this "historical culture" can never save the "destiny of the nation and people" of this small handful of reactionaries. What else can they do besides "sitting back to watch"? Can they achieve with bells, rums and pantomimes today what they could not achieve with guns in those years? Can you disciples of Confucius accomplish today what your supreme master Confucius was unable to accomplish in those years? How can the Chiang Kai-shek type of disciples of Confucius nestling on a lone island accomplish what the Lin Piao type of disciples of Confucius on the mainland could not accomplish? Your "destiny of the nation" shall be exterminated. Your "destiny of the people" shall be extinguished. This is determined by history. The decaying embankment of "historical culture" will never be able to obstruct the forward surge of history.

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EXPERIMENTAL GEO-THERMAL STATION

China Sets Up Experimental Geo-Thermal Station

(NCNA-English Peking, Mar. 31, 1974)

an experimental geo-thermal power station has been designed and built by peking's department of power industry and peking university under the guidance of chairman mao's revolutionary line.

located in huailai county about 90 kilometres to the northwest of peking city, this power station helps china gain experience in making use of underground hot water to produce low-cost electricity.

there is no need to build a dam as in the case of a hydroelectric power station. the hot water pumped from underground heats an intermediate medium of low boiling point in the evaporator and turns it into vapour to propel the generator.

the station is easy to operate and maintain, and has proved to be very efficient and up to the designed requirements during continuous operation.

this kind of power stations enables china to make full use of "low level energy sources", such as hot springs and underground hot water found in many parts of china and industrial waste heat.

workers, cadres, scientific and technical personnel and revolutionary teachers and students taking part in this project adhered to the materialist theory of reflection, criticized the idealist theory of apriorism and improved their work by constantly summing up experience.

in order to turn the intermediate medium into vapour, they made a series of experiments and introduced more than 20 major improvements to the equipment. a method was found to separate the incondensing gas in the condenser, thus ensuring safe operation of the generating unit and raising its generating capacity.

MINORITY CADRES

## More Minority Nationality Cadres in Central China Hsien

(NCNA-English Changsha, Mar. 30, 1974)

the number of minority nationality cadres is increasing in huayuan county of the tuchia and miao autonomous chou in western hunan province. seventythree per cent of the county and people's commune party committee members are of tuchia and miao nationalities, as are 76 per cent of the secretaries and deputy secretaries. the two nationalities also account for more than 85 per cent of the secretaries and deputy secretaries of production brigade party branches.

over 70 per cent of the people living in huayuan county in the mountains between hunan, kweichow and szechwan provinces are of tuchia and miao nationalities and the rest are of han nationality. before liberation, most of the minority people suffered heavy oppression and exploitation by miao chieftains and han landlords. they led a miserable life. the kuomintang reactionaries called the miao people "barbarians" and brutally oppressed and killed them.

many poor children who were once beggars, farmhands or servants for landlords and miao chieftains, became good cadres after liberation under the guidance of chairman mao's brilliant national policy. they have been elected to leading posts and are making outstanding contributions to socialist construction in the locality.

"it was unimaginable in the old society that someone who used to be a poor miao child like me could be elected to be a leading member of the autonomous chou and county such as i am today," wu yun-chang often says. he is now deputy secretary of the chinese communist party committee of the tuchia and miao autonomous chou and party secretary of huayuan county. wu yun-chang led a miserable life before liberation. his sisters and brothers died either of hunger or of illness. chairman mao and the party rescued him and enabled him to go to school.

wu yun-chang leads the multi-national people forward along the socialist road in learning from tachai, national pace-setter in agriculture. he has visited almost every village to become familiar with its problem. he lives in the countryside and plants experimental plots so as to gain experience to direct agricultural production. grain production for 1972 of the seven people's communes where he had worked had an increase of 5,500 tons. he got 2.93 tons of grain from an experimental plot of nine mou (15 mou to a hectare), more than 30 per cent higher than the yield of the land around.

yang an-shun of tuchia nationality was a porter in the old society. he is now a member of the party committee of huayuan county and secretary of the party committee of the hoping commune. under the guidance of mao tsetung thought, he uses dialectical materialism to grasp revolution and promote production and has won constant new successes.

yang an-shun denounced lin piao and confucius for advocating "the highest are the wise and the lowest are the stupid". he said: "the reactionary ruling class in the old society slandered us working people of minority nationality as 'barbarians' because we were illiterate. but it is precisely the reactionary ruling class that deprived us of the right to study. today, under the leadership of chairman mao, we all have the opportunity to go to school. facts show that we can know the world and transform it if we conscientiously study marxism-leninism-mao tsetung thought."

since he was elected commune party secretary, yang an-shun has studied marxist books hard and paid attention to the ideological revolutionization of the party committee. the commune conducted education on the party's basic line and launched a vigorous drive to learn from tachai and improved farmland and built irrigation works. most of the dry land of the commune is now irrigated and the acreage that gives a steady high yield despite dry spells or excessive rain has been enlarged. the commune's total grain output last year was nearly double that in 1965, the year before the great proletarian cultural revolution began. the commune no longer needs state grain for its members. instead, it sold 150 tons of surplus grain to the state last year.

lung chao-yun of miao nationality was elected party secretary of the yayu commune in 1969. he follows the party's basic line and leads the commune members along the socialist road. drawing on the big progress made by the huangkuachai production team, he carried out education on the party's basic line among the cadres and commune members. the kuomintang gangsters razed huangkua village and killed numerous miao people. only 93 people of the original 300 were left and were driven to a big cave. most of them starved to death or died of illness. only nine people survived by the time the village was liberated. the party and the state helped them move into new houses. they have now become a production team and grain output increases year by year.

the members and cadres of the yayu commune have worked with the revolutionary spirit of hard struggle to build roads, power stations and water conservancy projects in the past five years. all the brigades but one are linked by motor roads and grain output last year was double the 1964 figure.

FARM PRODUCTION

## Criticism of Lin Piao and Confucius Promotes Production in Central China Hsien

(NCNA-English Changsha, Mar. 30, 1974)

the 380 thousand people of central china's chaling county at the foot of the historic chingkang mountains have made a big break-through in production since starting to criticize lin piao and rectify the style of work in 1972. they are criticizing the reactionary thinking of lin piao and confucius to deepen the movement to grasp revolution and promote production.

per-hectare yield of grain reached 6.6 tons last year although the county suffered from both drought and waterlogging, and six of its twentyfour communes topped 7.5 tons. the highest yield before 1970 was 4.5 tons per hectare.

about twenty thousand people are now building the county's third medium-sized reservoir. many barren slopes are being terraced into fertile fields or planted to tree saplings. spring sowing is under way.

the county party committee held many study classes for cadres in the past two years. the cadres and the masses criticized the ultra-right essence of lin piao's revisionist line and condemned his attempt to stage a coup d'etat, subvert the dictatorship of the proletariat and restore capitalism. they also criticized a handful of class enemies in villages for faning up capitalist tendency and disrupting the collective economy. many veteran poor peasants recalled their suffering in the old society with bitter hatred. cadres and peasants pointed out that in trying to restore capitalism, lin piao wanted to plunge them again in the abyss of misery, to make them suffer class oppression and exploitation once again.

in the course of the struggle to expose lin piao's crimes, some poor and lower-middle peasants of a brigade discovered that a former rich peasant had secretly kept old land deeds and held on to an official appointment by the kuomintang reactionaries, waiting for the day to make a come-back. one poor peasant pointed out: "lin piao worked for a counter-revolutionary coup from the top, and the handful of landlords, rich peasants, counter-revolutionaries, bad elements and rightists echoed him and tried to restore capitalism from below. they all sang the same tune. this shows lin piao was a representative of the handful of class enemies."

part of a former revolutionary base area, chaling county has a glorious revolutionary tradition. in 1927 chairman mao

led the workers' and peasants' red army in setting up a revolutionary government in the county. the main force of the red army left the area for the long march in 1934. the people of the county suffered at the hands of the kuomintang reactionaries who later came back.

after nation-wide liberation in 1949, the county's poor and lower-middle peasants carried forward the revolutionary spirit of the red army and, under the leadership of the party, completed the land reform and collectivized agriculture in response to chairman mao's call. the county's farm production rose.

however, liu shao-chi's revisionist line held up progress. during the great proletarian cultural revolution, the cadres and people repudiated this line.

the yaopi commune raised its average per-hectare grain output to six tons in 1972. but some cadres said further progress was impossible. during the movement to criticize lin piao and rectify the style of work, the county's cadres conscientiously studied dialectical and historical materialism and criticized lin piao's theory of innate genius and his fallacy that history is created by "heroes". they got a better understanding of chairman mao's teachings that knowledge comes from practice and history is made by the masses. the cadres then went to the production teams to listen to the opinions of the masses.

one team farming a mountainous area had very difficult conditions, with its cropland scattered over a hundred plots. the movement encouraged the team members to build soil and water control projects. as a result, its grain output was 7.8 tons per hectare in 1972. the per-hectare yield of another team rose from 3.7 tons to 10.7 tons, the highest in the commune.

from their investigation, the cadres learned that the success of the two teams rose from their reliance on the correct line, on the masses instead of on any "genius". the commune then spread this experience and achieved a record harvest last year, averaging 7.7 tons per hectare.

an old poor peasant said: "lin piao spread the confucian fallacy that 'the highest are the wise and the lowest are the stupid'. before liberation, the landlords also said that we peasants were destined to be stupid and poor. but under the leadership of the communist party, we took up arms to make revolution and now we help run the country. we are changing nature with our own hands and expanding production. our success proves that there is no innate wisdom. we working people are the motive force in the making of history."

COLLIERIES

## Chinese Collieries Overfulfill First-Quarter Production Plans

(NCNA-English Peking, Mar. 30, 1974)

many chinese collieries overfulfilled their production plans for the first quarter of this year thanks to the movement to criticize lin piao and confucius that filled the miners with enthusiasm for socialism.

the penchi coal mining administration in northeast china outstripped its production quotas every month in the first quarter of the year. both coal output and tunnelling footage showed considerable increases over the same 1973 period.

leading cadres at various levels of the administration worked alongside the miners. they jointly criticized lin piao's advocacy of the confucian canon "restrain oneself and return to the rites" and his criminal attempt to restore capitalism. this raised their consciousness of class struggle and the two-line struggle. they said: "lin piao hated socialism and we must work hard to build socialism". the no. 325 coal cutting team overcame many difficulties to fulfil the quota for the first quarter 14 days ahead of schedule. the no. 526 team of the niuhsintai mine met great difficulties in february while tunnelling through a rock layer. the miners said: "lin piao and confucius slung mud at the labouring people. we must overcome difficulties and set new records in answer to the fallacies lin piao and confucius peddled." the miners set a monthly tunnelling record in february by combining hard work with a scientific approach. they met the quota for the first three months of the year in advance.

the yima mining administration in central china's honan province fulfilled the quotas for coal production and tunnelling in the first quarter 20 days and 38 days ahead of schedule respectively.

great changes have taken place in revolution and production in the administration since the start of the cultural revolution. its annual coal output has risen from around one million tons to more than three million, and it overfulfilled state plans six years running. since the movement to criticize lin piao and confucius began, the party committee and revolutionary committee of the mining administration have trained 1,500 miners and cadres into a backbone force in the movement. the miners study articles criticizing lin piao and confucius and hold criticism meetings in their off hours while working vigorously during work hours.

the paiyangshu coal mine in yangchuan city of north china's shansi province fulfilled the production plan for the first quarter 21 days in advance. output showed a considerable increase over the same period of last year with better quality.

the miners and staff recalled the history of the mine and criticized lin piao and confucius for advocating the idealist view of history that "the highest are the wise and the lowest are the stupid". before the cultural revolution, some bourgeois "authorities" declared the mine to be "worked out" and ordered that it be closed down. but the miners refused the order. they combed the surrounding hills and found enough coal deposits for the mine to work for decades. they made use of discarded material to make equipment for extraction, tunnelling and transportation. the miners said: "the history of our mine is not created by 'heroes', but by us workers under the party's guidance."

revolutionary mass criticism helped raised the miner's consciousness of class struggle and the struggle between the two lines. they raised many good suggestions for increasing production. they built many pieces of equipment on their own and made more than 20 technical innovations this year.

the chiangchiawan mine in tatung of shansi province fulfilled its quota for the first three months 25 days ahead of schedule. daily output was considerably higher than in the same period of last year.

the mine was built in 1964 and its production has risen year by year during the cultural revolution. last year's output was ten times the 1965 figure.

in the movement to criticize lin piao and confucius, workers, cadres and technicians recounted their achievements in the cultural revolution and condemned lin piao for wantonly attacking it. this enhanced their revolutionary enthusiasm. they raised good suggestions for improving the tunnels so that new working faces were put into operation ahead of time.

the hungkung coal mines, the largest in south china's kwangtung province, completed the coal production plan for the first quarter 12 days ahead of schedule. coal output hit an all-time high.

at meetings criticizing lin piao and confucius, many veteran miners described the cruel oppression and exploitation they had suffered before liberation. they said: "the sufferings of the coal miners in the old society were too numerous to recount. lin piao, the

renegade and traitor, wanted to restore capitalism and make us suffer again. we will never allow this to happen."

while denouncing lin piao's plot for a capitalist restoration, the miners pledge to produce more coal for socialist construction.

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* FOREIGN RELATIONS *
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CHINA AND AFRICA

## OAU Liberation Committee Goodwill Mission Arrives in Peking

(NCNA-English Peking, Mar. 30, 1974)

the oau (organization of african union) liberation committee goodwill mission led by omar arteh ghalib, current chairman of the committee and somali secretary of state for foreign affairs, arrived here by air this evening for a friendly visit to china at the invitation of the chinese government.

greeting the delegation at the airport were chi peng-fei, minister, and ho ying, vice-minister, of foreign affairs; chu kai-yin, deputy director of the foreign affairs bureau of the ministry of national defence; and chou ming-chi, deputy director of the african affairs department, and liu hua, deputy director of the protocol department, of the ministry of foreign affairs.

diplomatic envoys of african and arab countries to china were also present.

## Foreign Minister Chi Peng-fei Holds Talks with OAU Liberation Committee Goodwill Mission

(NCNA-English Peking, Mar. 31, 1974)

chinese foreign minister chi peng-fei held talks in a cordial and friendly atmosphere here today with omar arteh ghalib, current chairman of the o.a.u. (organization of african union) liberation committee and somali secretary of state for foreign affairs, and the o.a.u. liberation committee goodwill mission he is leading.

participating in the talks were:

members of the goodwill mission peter u.onu, hashim i. mbita, ngandu mualaba, a.m. sidky and mrs. e. magani; and

chinese vice-minister of foreign affairs ho ying and leading members of departments concerned chu kai-yin, chou ming-chi, liu hua and li yu.

## Foreign Minister Chi Peng-fei Gives Banquet in Honor of OAU Liberation Committee Goodwill Mission

(NCNA-English Peking, Mar. 31, 1974)

chinese foreign minister chi peng-fei gave a banquet here this evening to warmly welcome the o.a.u. (organization of african union) liberation committee goodwill mission led by omar arteh ghalib, current chairman of the committee and somali secretary of state for foreign affairs.

the banquet was permeated with a friendly atmosphere of the militant unity of the chinese and african peoples. chi peng-fei and omar arteh ghalib spoke.

foreign minister chi peng-fei acclaimed o.a.u.'s positive contributions made through the joint efforts of the numerous african countries since its founding in 1963 in strengthening the solidarity and cooperation of the african countries in their struggle to oppose imperialism, colonialism and hegemonism and safeguard their independence and sovereignty, and in supporting and assisting the national liberation movements in african territories which are not yet independent.

dwelling on the present international situation, chi peng-fei said: "the third world countries, awakening day by day and fighting shoulder to shoulder, have won one significant victory after another in their struggles to safeguard national independence and state sovereignty and oppose superpower hegemonism and power politics."

he added: "africa is an important part of the third world, and the current situation there is also excellent.

"the numerous african states and peoples are steadily strengthening their solidarity, supporting one another and cooperating closely in the struggle against imperialism, colonialism, hegemonism, racism and zionism, and advancing triumphantly along the road of consolidating political independence and achieving economic independence. in the territories which are not yet independent, the african people's armed struggles and mass movements for national liberation are developing in depth. the armed struggles carried on by the people of guinea-bissau, angola and mozambique have dealt heavy blows at the portuguese colonialists, causing the outbreak in portugal of a political crisis more serious than ever. the struggles of the people of zimbabwe, namibia and azania have thrown the white racist regimes in rhodesia and south africa into a panic and plunged them into crises. we are convinced that the heroic african people, continuing to strengthen their solidarity and persevering in struggle, will certainly surmount all difficulties and gain the complete liberation of the entire african continent."

chi peng-fei stressed: "china and the african countries are all developing countries belonging to the third world. in their protracted common struggle against foreign aggression and for national independence, the chinese people and the african people have always sympathized with and supported each other and forged a profound militant friendship. following the consistent teachings of chairman mao tsetung, the chinese people have always regarded the struggle of the great african people as a great support and assistance to them and considered it their bounden internationalist duty to support and assist the liberation struggles of all oppressed peoples and oppressed nations. as always, the chinese government and people will do their best to strengthen and develop their friendly relations and cooperation with african countries and resolutely support the just struggle of the african people."

in his speech, omar arteh ghalib dealt with the current revolutionary struggle in africa. he said, everywhere in african territories under fascist, colonial and racist domination, revolutionary situation is gathering momentum. under the wise leadership of chairman mao tsetung, china has not only demonstrated her sincerity and total commitment to the struggle in africa, but has also translated her policy in practical action. during long years of struggle, china has unflinchingly stood besides the african countries and the liberation movements engaged in the struggle.

he said, with increased political and military confrontation between nationalist forces and their oppressors, the enemy is building up its military potential with active assistance of the imperialist forces and the international monopolies. africa is bound to face years of a bitter struggle. africa is ready and prepared for this challenge. "the african liberation struggle is not a struggle in isolation; it goes hand in hand with other liberation struggles being waged by the peoples of the third world," he emphasized.

omar arteh ghalib said: "the price for self-determination and independence of our people under foreign domination is very dear. the african peoples in mozambique, zimbabwe, angola, namibia, south africa and other territories still under colonial and zionist domination are paying the price with their own blood.... the struggle will be long but total victory will be on our side." concluding, he proposed a toast to the friendship between the african and chinese peoples.

diplomatic envoys of african countries to china were present at the banquet.

on hand were vice-foreign minister ho ying, deputy chief of general staff of the chinese people's liberation army peng shao-hui, vice-chairman of the peking municipal revolutionary committee wang lei, and vice-president of the chinese people's association for friendship with foreign countries yang chi.

CHINA AND AUSTRIA

**Vice Premier Li Hsien-nien Meets Distinguished Austrian Guests**

(NCNA-English Peking, Mar. 30, 1974)

li hsien-nien, vice-premier of the state council, this afternoon met with rudolf sallinger, member of the national council and president of the federal economic chamber of austria, the austrian government delegation he is leading, and rudolf klar, leader, and herwig schmidbauer, deputy leader, of the austrian industrial exhibition delegation. hosts and guests had a friendly conversation.

austrian ambassador to china franz helmut leitner was present on the occasion.

also on hand were chai shu-fan, chinese vice-minister of foreign trade; wang yao-ting, chairman of the china council for the promotion of international trade; wang pen-ts deputy director of a department under the ministry of foreign affairs, and sun so-chang, a deputy departmental director of the ministry of foreign trade.

on the afternoon of march 28, chinese minister of foreign trade li chiang met with the austrian government delegation led by rudolf sallinger.

## Delegation of Austrian China-Research Institute Leaves Peking for Home

(NCNA-English Peking, Mar. 30, 1974)

the 14-member delegation of the council of the austrian china-research institute led by dr. bruno pittermann wound up its friendly visit to china and left here for home by air today.

the delegation arrived in peking on march 15 at the invitation of the chinese people's association for friendship with foreign countries. during their stay in china, the austrian friends visited industrial, agricultural, cultural, educational and medical units, sites of historical interest and scenic spots in peking, shanghai, nanking and loyang. they also attended theatrical performances.

li en-chiu, vice-president of the host association, gave a banquet in honour of the delegation when it was in peking. among the guests were austrian ambassador to china franz helmut leitner and his wife, and minister a. moebius of the austrian embassy in peking.

## Austrian Government Delegation Leaves Peking for Home

(NCNA-English Peking, Mar. 31, 1974)

the austrian government delegation led by rudolf sallinger, member of the national council and president of the federal economic chamber of austria, wound up its visit in peking and left here for home via kwangchow by air this morning.

it was seen off at the airport by chai shu-fan, vice-minister of foreign trade; wang wen-lin, vice-chairman of the china council for the promotion of international trade; and sun so-chang, deputy director of a bureau of the foreign trade ministry.

present at the airport were also franz helmut leitner, austrian ambassador to china; and rudolf klar, leader of the austrian industrial exhibition delegation.

while in peking, the austrian government delegation visited a factory, a rural people's commune and an arts and crafts exhibition, and toured places of historical interest.

CHINA AND CAMBODIA

## Cambodian NUF and RGNU Delegation Led by Khieu Samphan and Ieng Sary to Visit China

(NCNA-English Peking, Mar. 30, 1974)

at the invitation of the government of the people's republic of china, the delegation of the national united front and the royal government of national union of cambodia, with his excellency khieu samphan, member of the political bureau of the central committee of the national united front, deputy prime minister and minister of national defence of the royal government of national union and commander-in-chief of the people's armed forces of national liberation of cambodia, as the head and his excellency ieng sary, special adviser to the vice-presidency of the council of ministers, as the deputy head, will pay an official goodwill visit to the people's republic of china in early april.

## Jen-min Jih-pao Editorial Welcomes Comrades-in-Arms from Heroic Land of Cambodia

(NCNA-English Peking, Apr. 1, 1974)

today's "people's daily" carries an editorial entitled "a warm welcome to comrades-in-arms from the heroic land of cambodia". full text follows:

in the excellent situation brought about by the brilliant victories of the cambodian people in their war against u.s. aggression and for national salvation, a delegation of the national united front of cambodia (n.u.f.c.) and the royal government of national union of cambodia (r.g.n.u.c.) with khieu samphan, member of the political bureau of the n.u.f.c. central committee, deputy prime minister and minister of national defence of the r.g.n.u.c. and commander-in-chief of the cambodian people's national liberation armed forces, as the head and ieng sary, special adviser to the office of the deputy prime minister of the r.g.n.u.c., as the deputy head, is due to arrive in peking today on an official friendly visit to china at the invitation of the chinese government. this is the first important delegation to china from the interior part of cambodia. it brings to the chinese people in the great rear area the glad tidings of victory on the battlefront and the profound sentiments of the

comrades-in-arms at the front. with great joy and affection, the chinese people warmly welcome the comrades-in-arms from the heroic land of cambodia and pay a high tribute to the fraternal cambodian people.

the cambodian people are a courageous, dauntless people, who have waged protracted struggles against foreign aggression to safeguard their national independence, state sovereignty and territorial integrity. after the u.s. instigated lon nol to stage a reactionary coup d'etat on march 18, 1970, the cambodian people, led by the national united front with samdech norodom sihanouk as its chairman, waged a most arduous struggle against u.s. imperialism and the traitorous lon nol clique in order to realize the five-point declaration and the political programme of the front. they have displayed dauntless heroism and made immortal contributions to the cause of national independence and liberation of cambodia. now, their struggle against u.s. aggression and for national salvation has won great victories. the people's national liberation armed forces are growing stronger in fighting. vast expanses of the territory have been liberated; the democratic regime is getting more consolidated with each passing day; the scene of the liberated zone is one of thriving. of late, news of victories have been pouring in from the cambodian battlefield. pounded by the patriotic armymen and people, the traitorous lon nol clique is being driven further to the wall and is hastening towards its doom.

the just struggle of the cambodian people has won the support and praise of the people of various countries. the royal government of national union of cambodia with samdech sihanouk as head of state has diplomatic relations with an increasing number of countries and enjoys a rising international prestige. the chinese people warmly hail the great victories won by the cambodian people on various fronts and sincerely wish them still greater victories in future struggle.

at present, the international situation continues to develop in a direction favourable to the people of various countries. countries want independence, nations want liberation, and the people want revolution -- this great historical trend is surging ahead, and no force can hold it in check. the cambodian people's struggle against u.s. aggression and for national salvation and their victories furnish another conclusive proof that it is the people of various countries fighting for justice, not seemingly powerful imperialism that are really strong. so long as they unite, dare to struggle, persist in people's war and constantly sum up their experience in the struggle, the nations and peoples who are subjected to aggression will certainly grow from weak to strong and be victorious in their struggle against aggression.

the chinese and cambodian peoples are close comrades-in-arms and brothers. we are of one family. we have always encouraged and supported each other and forged a profound militant friendship in our common struggle against imperialism. the cambodian people's struggle and their victories constitute a tremendous encouragement and support to the chinese people. the chinese people have all along regarded the cambodian people's struggle as their own and considered it their bounden internationalist duty to support the cambodian people's just cause. in the time to come, we will, as always, stand with the fraternal cambodian people and give firm support and assistance to their just cause.

we are deeply convinced that the visit of the n.u.f.c. and r.g.n.u.c. delegation to china will surely further strengthen and promote the revolutionary friendship and militant unity of the chinese and cambodian peoples and add a new chapter to the annals of sino-cambodian friendship. we wish the visit a complete success.

CHINA AND KOREA

**President Kim Il Sung's Special Envoy Chong Jun Gi Passes Through Peking**

(NCNA-English Peking, Mar. 30, 1974)

chong jun gi, special envoy of president kim il sung and vice-premier of the administration council of the democratic people's republic of korea, and his seven-member party arrived in peking yesterday evening and left this morning for a visit abroad.

present at the airport to give them a welcome and send-off were vice-foreign minister han nien-lung, and deputy director ho chang-ming of the asian affairs department and deputy director fu shun-ho of the protocol department of the foreign ministry.

also present were korean ambassador to china hyun jun keuk, minister counsellor li jae pil and other diplomatic officials of the korean embassy here.

mohmmed abbas, counsellor of the sudanese embassy here, was present to meet chong jun gi and his party upon their arrival at the airport.

CHINA AND MAURITANIA

## Mauritanian President Receives Chinese Ambassador

(NCNA-English Nouakchott, Mar. 29, 1974)

mauritanian president moktar ould daddah received and had a friendly talk with chinese ambassador wang peng at the presidential office here yesterday.

CHINA AND NEW ZEALAND

## New Zealand Table Tennis Team Leaves Kwangchow for Home

(NCNA-English Kwangchow, Mar. 30, 1974)

after concluding its match tour of china, the new zealand table tennis team led by richard john rassie left here by train today for home via shumchun.

the new zealand team was seen off at the railway station by wang wen-tuan, leading member of the kwangtung provincial branch of the chinese table tennis association, and local table tennis coaches and players.

the new zealand guests arrived here from shanghai by air on march 26 after visiting in peking and shanghai. they were guests of honour at a reception given by the kwangtung branch of the chinese t.t. association that evening.

while in kwangchow, the guest team had two series of friendly matches on march 27 and 28 with the kwangtung provincial team and the kwangtung youth team respectively. it lost to the provincial team 3:5 and beat the youth team 5:3 in the men's team event. in the women's team event, the guests conceded both matches by the scores of 2:5 and 3:5. chinese and new zealand players paired up with each other in mixed doubles matches after the team matches on both occasions, drawing tremendous ovation from the spectators.

the new zealand guests also made trips and visits during their stay here.

while they were in shanghai, the guests had two series of friendly matches with local table tennis players, losing 2:5 to the shanghai team and 3:5 to the shanghai youth team in the men's team event, and losing 2:3 to the shanghai team but defeating the youth team 3:2 in the women's team event.

CHINA AND ROMANIA

Romanian Tennis Delegation Visits Shanghai

(NCNA-English Shanghai, Mar. 30, 1974)

the romanian tennis delegation led by arjoca grigore, having wound up its friendly visits and matches here, left for peking by air today.

chinese and romanian tennis players had three friendly contests here in the men's and women's singles and doubles events. the guest team won two of them in the men's events (beating the shanghai team and the joint team from chinese provinces and municipalities by the same score of 5:4 and losing to the chinese team 3:6) and one of the contests in the women's events (defeating the shanghai team 4:3 but going down to the joint team 2:5 and the chinese team 3:4).

in the course of the matches, players of both countries showed earnestness and tenacity and the fine sportsmanship of not slackening when lagging behind and guarding against conceit when in the lead. while stepping up powerful drives from the base line, players of both sides often rushed up to the net at opportune moments to intercept and score quite a number of excellent hard hits. the spectators gave a big hand to the splendid performances of both sides from time to time. wu chan-kuei, vice-chairman of the shanghai municipal revolutionary committee, watched the first contest and met the members of both teams.

the shanghai municipal physical culture and sports committee gave a banquet in honour of the guest team while it was here. chinese and romanian players had joint practice sessions at which they shared experience and discussed the salient points of the game. the romanian team's visits and friendly matches here were further contributions to enhancing the friendship between chinese and romanian sportsmen and promoting their level of play. the romanian

guests also visited the site of the first national congress of the communist party of china, factories and the shanghai municipal children's palace and made a boating excursion on the whangpoo river.

the romanian tennis team arrived here from kunming on march 20.

**Chinese Leaders Greet Romanian Leaders**

**(NCNA-English Peking, Mar. 31, 1974)**

acting chairman tung pi-wu, chairman chu teh and premier chou en-lai today sent a message to comrades nicolae ceausescu, manea manescu and miron constantinescu, extending warmest congratulations on their election respectively as president, chairman of the council of ministers, and chairman of the grand national assembly, of the socialist republic of romania. full text of the message reads:

comrade nicolae ceausescu, president of the socialist republic of romania,

comrade manea manescu, chairman of the council of ministers of the socialist republic of romania,

comrade miron constantinescu, chairman of the grand national assembly of the socialist republic of romania,

bucharest

please accept our warmest congratulations on your election respectively as president of the socialist republic of romania, chairman of the council of ministers of the socialist republic of romania and chairman of the grand national assembly of the socialist republic of romania.

may the fraternal romanian people win still greater success in their struggle to build socialism and defend national independence and state sovereignty exclamation

may the revolutionary friendship between the chinese and romanian peoples and the friendly relations and cooperation between our two countries grow stronger and develop continuously exclamation

we wish you greater success at your new posts exclamation

tung pi-wu,
acting chairman of the
people's republic of china

chu teh,
chairman of the standing committee
of the national people's congress
of the people's republic of china

chou en-lai,
premier of the state council of
the people's republic of china

peking, march 31, 1974 /

CHINA AND SYRIA

**China's Peking Football Team Leaves Syria for Home**

**(NCNA-English Damascus, Mar. 30, 1974)**

china's peking football team left here for home yesterday evening after ending its friendly visit to syria.

the chinese team was seen off at the damascus international airport by m. abjshi, director of the foreign relations bureau of the syrian general sporting federation.

also present at the airport was chinese ambassador to syria chin chia-lin.

a banquet was given here on march 28 by leading member of the syrian general sporting federation m. ridha in honour of the peking football team.

the chinese ambassador held a reception for the chinese team on march 27.

ahmed hussein, chairman of the syrian football federation, attended the banquet and the reception, both proceeded in a friendly atmosphere.

CHINA AND TANZANIA

## Premier Chou En-lai and President Nyerere Continue Talks

(NCNA-English Peking, Mar. 30, 1974)

chou en-lai, premier of the state council, and julius k. nyerere, president of the united republic of tanzania, continued their talks here this afternoon in a cordial and friendly atmosphere.

## Tanzanian President Nyerere Tours Great Wall

(NCNA-English Peking, Mar. 30, 1974)

president julius k. nyerere of the united republic of tanzania and the other distinguished tanzanian guests toured the great wall this morning.

they were accompanied on the tour by chinese foreign minister chi peng-fei and chinese ambassador to tanzania li yao-wen.

## Tanzanian Trade Delegation Leaves Kwangchow for Home

(NCNA-English Kwangchow, mar. 30, 1974)

the tanzanian trade delegation with tanzanian ambassador to china r.s. wambura as its leader wound up its friendly visit to china and its deputy leader d.j.k. mwakipesile and its members left here for home in separate groups on march 28 and today.

chinese vice-minister of foreign trade chai shu-fan met the tanzanian trade delegation and gave a banquet in its honour.

the delegation had business talks with chinese corporations concerned in peking, tientsin, shanghai and kwangchow, and visited industrial and agricultural units, sites of historical interest and scenic spots in these cities.

## Tanzanian President Nyerere Leaves Peking for Home

(NCNA-English Peking, Mar. 31, 1974)

julius k. nyerere, president of the united republic of tanzania, and other distinguished tanzanian guests left here for home by special plane this morning after a successful state visit to china.

the distinguished tanzanian guests were given a warm send-off at the airport by chinese leaders chou en-lai, yeh chien-ying, li hsien-nien, teng hsiao-ping, chen hsi-lien, wu teh and ngapo ngawang jigme, and leading members of chinese dapartments concerned chi peng-fei, fang yi and peng shuo-hui.

a grand farewell ceremony was held at the airport which flew the national flags of china and tanzania. the band played the national anthems of tanzania and china. in the company of premier chou en-lai and vice-chairman yeh chien-ying, president nyerere reviewed a guard of honour composed of men of the ground, naval and air forces of the chinese people's liberation army. when the distinguished tanzanian guests were waving farewell to the thousands of well-wishers at the airport, young people waved paper ribbons and garlands and danced with gaiety. they hailed the success of president nyerere's visit to china and hoped that the friendship between the people of china and tanzania and the friendly relations of cooperation between the two countries would be constantly consolidated and developed.

present at the airport were members of the standing committee of the national people's congress, and leading members of government departments, the chinese people's liberation army, the peking municipal revolutionary committee and the chinese people's association for friendship with foreign countries.

present were all members of the oau (organization of african union) liberation committee goodwill mission led by omar arteh ghalib, current chairman of the committee and somali secretary of state for foreign affairs; sarin chhak, minister of foreign affairs of the royal government of national union of cambodia; r.s. wambura, tanzanian ambassador to china; and other heads of diplomatic missions in china.

### Tanzanian President Nyerere Sends Message of Thanks to Premier Chou En-lai

(NCNA-English Peking, Mar. 31, 1974)

julius k. nyerere, president of the united republic of tanzania, sent a message of thanks to premier chou en-lai on leaving china. the message reads:

premier chou en-lai
peking

as i leave your great and beautiful country to return to tanzania, i wish to express to your great leader chairman mao, to you personally, and through you, to the people of china my sincere appreciation for the generosity and hospitality extended to me and my colleagues during our stay in china.

(signed) j.k. nyerere
president of the united republic of tanzania
march 31, 1974

## SECOND ASIAN TABLE TENNIS CHAMPIONSHIPS

### Chinese Sports Friendship Delegation Leaves Peking for Japan

(NCNA-English Peking, Mar. 30, 1974)

a chinese sports friendship delegation left here by special plane for japan this morning.

the delegation will pay a friendly visit to japan and attend the second asian table tennis championships.

the delegation has chao cheng-hung, leading member of the all-china sports federation, as the leader and yeh pai-shun, member of the shanghai municipal revolutionary committee, as the deputy leader.

seeing the delegation off at the airport were chuang tse-tung, yao hsiao-cheng and li ching-chuan, leading members of the physical culture and sports commission of the people's republic of china, as well as wang hsiao-yun, kuo tung-chun, chiu chung-hui and wei ming, leading members of departments concerned.

also present at the airport were officials of the embassy of the democratic republic of viet nam, the embassy of the republic of south viet nam and the japanese embassy as well as the deputy head of the cambodian table tennis delegation to the second asian table tennis championships svay bory.

## Chinese Table Tennis Delegation Leaves Peking for Second Asian Table Tennis Championships

(NCNA-English Peking, Mar. 30, 1974)

the table tennis delegation of the people's republic of china left here for japan by special plane this morning to participate in the second asian table tennis championships and pay a friendly visit to japan.

the delegation has hsu yin-sheng as leader and li fu-jung and hu yu-lan as deputy leaders. the four coaches are li fu-jung, chuang chia-fu, chang hsieh-lin and wang chia-sheng. of the 13 players, six are women -- hu yu-lan, chang li, cheng huai-ying, huang hsi-ping, yu chin-chia and yang yen-chun (junior), and seven are men -- hsi en-ting, tiao wen-yuan, hsu shao-fa, li chen-shih, wang chia-lin, han shih-yi and mai chien-kuo (junior).

present at the airport to see the delegation off were chuang tse-tung, yao hsiao-cheng and li ching-chuan, leading members of the physical culture and sports commission of the people's republic of china; wang hsiao-yun, kuo tung-chun, chiu chung-hui and wei ming, leading members of the ministry of foreign affairs, the chinese people's association for friendship with foreign countries, the chinese table tennis association, the peking physical culture and sports commission and other departments concerned, and men and women players.

present at the airport were also diplomatic officials of the embassies of the democratic republic of viet nam, the republic of south viet nam and japan.

svay bory, deputy head of the cambodian table tennis delegation to the second asian table tennis championships, was also there to see the delegation off.

recently, the members of the delegation have taken an active part in the struggle to criticize lin piao and

confucius while making strenuous preparations for the championships. they have received many cordial letters from people in different parts of the country, who ask them to convey the chinese people's friendly regards to the people and players of the countries and regions participating in the championships including the people and players of japan. the letters also encourage them to uphold in real earnest the principle of "friendship first, competition second," learn modestly from the players of various countries and regions and make efforts to promote the chinese people's friendship with the peoples in asia and oceania and enhance table tennis. both veteran and up-and-coming chinese players have pledged to live up to the expectations of the broad masses of the chinese people, take the opportunity of the championships to strengthen friendship, learn table tennis technique, bring to the championships the chinese people's profound friendship for the people of the third world, and make efforts to further strengthen unity with the people of other countries and regions.

the chinese players will take part in the men's and women's team events, men's and women's singles, men's, women's and mixed doubles, and junior boys' and girls' singles events.

## Chinese Sports Friendship Delegation, Table Tennis Delegation Arrive in Tokyo

(NCNA-English Tokyo, Mar. 30, 1974)

the chinese sports friendship delegation led by chao cheng-hung (leader) and yeh pai-shun (deputy leader) and the chinese table tennis delegation led by hsu yin-sheng (leader), li fu-jung and hu yu-lan (deputy leaders) arrived here by special plane this afternoon to the warm welcome of japanese friends of various circles.

they were greeted at the airport by ichio asukata, chairman of the organizing committee of the second asian table tennis championships and mayor of yokohama city, and hisao kido, vice-chairman of the organizing committee and vice-president of the japan table tennis association.

present at the airport were diet members kozo sasaki, kanji kawasaki, haruo okada, hosei yoshida, takatoshi fujita, and yasuo suzukiri and noted personalities of various circles hiroshi yaoita, fujio kinoshita, torao miyakawa, norio shirato, kyuhei muraoka, takeshi mori, ichiro ogimura, yoko matsuoka, mikiko matsuyama and teiji hagiwara.

son gil chon, acting deputy president of the asian table tennis union and chairman of the table tennis association of the democratic people's republic of korea, and a representative of the general association of korean residents in japan were also present at the airport.

welcoming the chinese delegations at the airport were also chen chu, chinese ambassador to japan; chen kun-wang, po jen and huang wen-chin, vice-chairmen of the tokyo association of chinese residents; and li tien-tu, chairman, and lu hsing-hsiung, vice-chairman, of the yokohama association of chinese residents.

when members of the two delegations passed through the main hall of the airfield, they were greeted by japanese friends and patriotic overseas chinese who lined up on both sides shouting "you're warmly welcome exclamation" the welcoming crowds presented the delegations with bouquets.

the two chinese delegations have left tokyo for yokohama.

## Table Tennis Delegations from DRVN, RSVN, Laos (Patriotic Front) Leave Peking for Yokohama

(NCNA-English Peking, Mar. 30, 1974)

the table tennis delegations of the democratic republic of viet nam, the republic of south viet nam and the laos (patriotic front), which had stopped over in peking on their way to yokohama to take part in the second asian table tennis championships, left here for japan this morning.

the d.r.v.n. delegation is led by ta quang chien, the r.s.v.n. delegation by nam vinh, and the lao (patriotic front) delegation by khoun chan deng.

among those seeing them off at the airport were diplomats of the embassy of the democratic republic of viet nam and the embassy of the republic of south viet nam in peking, and svay bory, deputy head of the cambodian table tennis delegation to the second asian table tennis championships.

leading members of the physical culture and sports commission of the people's republic of china and other chinese departments concerned chuang tse-tung, yao hsiao-cheng, li ching-chuan and wang hsiao-yun, and chinese men and women players were present on the occasion.

a diplomatic official of the japanese embassy in china was also present.

SURVEY OF PEOPLE'S REPUBLIC OF CHINA PRESS

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## PARTICIPATION OF WORKERS IN REVOLUTION IN DESIGNING

### Is It Going To Be "Mixing in Sand" or "Sieving Out Sand"

- a letter from worker Chang Te-jen on how workers participating in the revolution in designing were being discriminated against

(Peking Jen-min Jih-pao, March 28, 1974)

Jen-min Jih-pao Editor's Note:

Participation by the working class in the revolution in designing in the form of "mixing in sand" in places where there is a concentration of intellectuals is a newborn thing appearing in the proletarian cultural revolution which all revolutionaries should enthusiastically support. But such a socialist enterprise as the Design Research Institute of the No. 1 Petro-Chemical Construction Company has not wholeheartedly relied on the masses and actively supported this newborn thing of socialism, but have instead discriminated against the masses of workers. How strange!

At present, the criticism of Lin Piao's "to subdue one's self and return to propriety" must be linked up with the actual class struggle and the struggle between the two lines, for example, such a question of principle as "mixing in sand" or "sieving out sand," so as to go deeper into the movement to criticize Lin Piao and Confucius.

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Comrade Editor:

I wish to report to the Party organ a serious problem involving the squeezing out of workers from the designing force. I am of the opinion that this is a reflection of the struggle between the two lines in the sphere of designing.

For the sake of changing the composition of the designing force and bringing the role of the workers into play in the revolution in designing, the Ministry of Fuel and Chemical Industry has adopted the revolutionary measure of "mixing in sand" in the designing force. In 1971, a number of veteran workers who had a high degree of awareness of the two-line struggle, strong revolutionary zeal and practical experience were transferred to the Design Research Institute of the No. 1 Petro-Chemical Construction Company, and a three-in-one combination designing force consisting of workers, cadres and technicians was organized to carry out the revolution in designing.

However, after we workers came to the research institute, we were treated with contempt and given a cool reception by the leading members. Vocationally, they were of the opinion that the workers did not understand anything about designing and should therefore take orders from the intellectuals. Politically we could not enjoy equal treatment, and we workers were not permitted to listen to some of the reports transmitted.

During the two years in the research institute, because of the many requests of the workers, a study class in installation designing lasting almost 40 days was held. In the study class, the intellectuals lectured on theoretical knowledge and the workers introduced their practical experience, thus organically integrating theoretical knowledge with practical experience. In the course of designing projects, the workers made out many construction drawings that yielded good results. This showed that workers could take part in designing, and the revolutionary measure of "mixing in sand" was completely necessary. However, because the leading members of the research institute followed the wrong line, they attached importance only to the role of the intellectuals but not to the role of the workers. Deep in their mind, they invariably felt that as the workers had no diploma or degree, they were not qualified to work in the designing department, and because of this, they devised all ways and means to have this group of workers transferred away from their designing posts. During the past two years, in the name of "strengthening pilot plants," they transferred group after group of workers away. From the technology office alone, more than 70 percent of the workers were transferred away. Because of this, the newly established "three-in-one combination" designing rank basically broke up. The workers said angrily: "The sand that has been mixed in has again been sieved out!"

I am also one of those they have decided to transfer away. However, I have firmly opposed this erroneous method of the leading members and I insist on taking part in the revolution in designing. I understand that for an ordinary worker like me, there is a need to study over again politically and to improve myself again vocationally before I can satisfy the demand of the revolution in designing. I have the determination and confidence in that by uniting together with the broad masses of revolutionary intellectuals, learning from one another,

and making joint efforts, we can fight valiantly for the firm implementation of Chairman Mao's proletarian revolutionary line.

Chang Te-jen, a former worker of the
Nanking Petro-Chemical Plant

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Investigation Remarks:

It has been verified by investigation that in November 1971, ninety-six persons were transferred to the Design Research Institute of the No. 1 Petro-Chemical Construction Company, of whom five were basic level cadres, 78 were workers and 13 were technicians and trainees from universities and technical institutes. At present, four of the basic level cadres and 56 of the workers have been transferred away, but very few of the technicians and trainees from universities and technical institutes have been transferred.

Because the leading members of the institute did not understand clearly from the beginning the importance of workers taking part in the revolution in designing, after the workers arrived at the institute, they not only were discriminated against when reports were heard, but also experienced difficulty in sending their children to nurseries belonging to the institute. The impact even extended to the making of design proposals. When some workers were unable to make out drawings, the technical personnel would right away reproach them. "If you do not know how to draw, what are you here for?" Some also said: "Don't think that by making a few drawings you can become an engineer or a designer. It is not that simple." By the end of last year, more than 70 percent of the worker designing personnel sent to the technology office had been ousted. The workers said angrily: "You are basically keeping those under the heading of "ta" (university students), most of those under the heading of "chung" (middle technical school and middle school) and transferring nearly all those under the heading of "kung" (workers) away. This evidently is discriminating against the participation of the workers in the designing force.

Comrade Chang Te-jen was one of those they decided to transfer away. However, he was of the opinion that what they were doing was in contravention of Chairman Mao's revolutionary line, and he firmly opposed them and insisted on staying. Therefore, in November last year, he in succession wrote two big-character posters to expose this problem. However, the Party committee did not attach any importance to the matter, and some members of the Party committee also told the workers: "If you have any complaint, you can discuss things with the leading members. There is no need to put up big character posters."

According to investigation, after this group of workers came to the institute, the leadership of this institute had also carried out some work. The workers had directly taken part in major investigations, the discussion of design proposals and the examination of design drawings. They also personally designed projects that embodied their rich practical experience. This made some designs more perfect and rational,thus promoting the integration of theory with practice. In the course of designing, some technicians did not understand some of the problems

in the flow chart, and the workers offered them great assistance by telling them the on-the-spot conditions and making analytical studies together with them. Based on their own practice, some veteran workers put forward many sensible and practical design proposals. Among this group of workers, about a quarter of them were able to play a fuller role in preliminary designing and in construction drawing designing, and they were capable of making drawings and simple calculations. About a third of them could undertake a single line designing and calculation. The rest of the comrades also played a relative good role in investigation, drawing up proposal, construction and trial-application.

Following the development of the movement to criticize Lin Piao and Confucius, the Party committee of the institute began to realize that their method of work was wrong, and was a question of attitude toward the newborn things of socialism as well as a question of the struggle between the two lines. They have expressed that in the movement to criticize Lin Piao and Confucius, they must mobilize the masses, expose the contradictions, solve problems and firmly carry out well the revolution in designing in accordance with Chairman Mao's proletarian revolutionary line.

- By Our Own Correspondent

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CRITICISM OF LIN PIAO

## The "Sovereign" and the Lackey

by

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of the Department of Literature and Art, Shanghai
Normal University

(Peking Jen-min Jih-pao, March 22, 1974)

During the period of the Three Kingdoms, there was a Sun Hao who was the last emperor of the State of Wu. When the State of Wu was under his rule, he was truculent, violent, arrogant and presumptuous. But after his capitulation to the Tsin Dynasty, he changed his countenance and became a despicable and shameless lackey. In the article "On Photography and Its Like" Lu Hsün had cited him as an example for demonstration: "Any sovereign can also easily be turned into a slave. This is because since he admits that he can be a sovereign on the one hand, he of course admits that he can be a slave on the other hand. Therefore, once he falls from power, he wholeheartedly and docilely leads the life of a slave in front of his new master."

Isn't the renegade and traitor Lin Piao also such a "sovereign" and lackey?

In the winter of 1969, Lin Piao specially copied on a scroll a passage from the proclamation of Liu Pang, the first emperor of the Han Dynasty, for men of virtue and hung it on the wall at the right side of his bed. In this scroll, he analogized himself to King Wen of Chou and Duke Huan of Ch'i. He adopted the experiences as "sovereigns" of the rulers of past ages as mottoes, in a vain attempt to accomplish the achievements of a king or the head of the feudal lords. On many other occasions, Lin Piao again and again styled himself as the "celestial horse," the "most exalted" and a superman. How strong was his desire to become a "sovereign"!

However, as Lu Hsün has pointed out, "the other side of an autocrat is the lackey." When stripped of his mantle which gave him the look of a "superman" swaggering like a conquering hero, this Lin Piao was nothing more than a despicable and shameless lackey! This lackey was not only in the service of the landlord and bourgeois classes at home, and his worth was also recognized by Soviet revisionist social-imperialism. He maliciously attacked the anti-revisionist struggle of the Chinese people as "going beyond the limits in denunciation and attack," and nonsensically said that "the two sides in struggle are enemies and the two sides at peace are friends." This was entirely the philosophy of the lackey and the philosophy of capitulation. In the end, he finally betrayed the country and the Party, fled to join the Soviet revisionists and was burned to death as his plane went down. He used his own action to portray for himself the image of a lackey.

Lin Piao wanted to become the "sovereign" and was also willing to be a lackey. This was determined by the nature of the big landlord and bourgeois classes which he represented.

At the end of the 19th century and the beginning of the 20th century, the world entered the period of imperialism and proletarian revolution, and due to imperialist aggression, China gradually sank into a semi-feudal and semi-colonial society. The big landlord and bourgeois classes that ruled old China were the diehard champions for and frenzied promoters of the imperialist ideology based on enslavement and the feudal culture based on worshipping Confucius and reading the classics. They were unusually soft and weak economically, politically and in ideology and culture.

Chairman Mao pointed out, "The flabby political representatives of the big landlord class and the big bourgeoisie in China cannot carry out to success any minor project without their backstage bosses." As the political representative of the big landlord and bourgeois classes in China, Lin Piao was no exception. Furthermore, as he was required to carry out so "important a matter" as the restoration of capitalism in socialist China, he was scared and jittery under the powerful dictatorship of the proletariat, and it was the more necessary for him to find a foreign lord as his backstage boss. This backstage boss was Soviet revisionist social-imperialism. The facts fully showed that in calling for "returning to propriety," Lin Piao wanted to turn new China once again into semi-feudal, semi-colonial old China, and that in wanting to become "sovereign," he wanted nothing more than to serve as son-emperor under the "protective umbrella" of Soviet revisionism. This was all!

Lin Piao, this lackey who wanted to become "sovereign," was also a product of the policy of aggression and subversion which Soviet revisionist social-imperialism vainly attempted to carry out against China. For a number of years, Soviet revisionist social-imperialism had not given up hope of destroying China. But China was a very tough piece of meat and for a number of years nobody was able to bite through it. Therefore, they vainly tried to find agents within the Party in China, and pinned their hope on their so-called "healthy forces"--which were actually the decadent forces within the Party in China--to realize their criminal aim of turning China into the colony of Soviet revisionist social-imperialism. Forty years ago, when Lu Hsün waged struggle against the imperialist "pet-dog" school of literature--"nationalist literature," he had profoundly pointed out, "The colonial policy is bound to protect and foster the hooligans. In the eyes of imperialism, only they are the most important lackeys and useful hawks and dogs that can accomplish the tasks which the colonial people are expected to accomplish: To rely on imperialist brute force on the one hand, and on the other to make use of the traditional influence of the country in question to eliminate the 'black-sheep' and 'wicked people' who are not content with their status. Therefore, these hooligans are the favored persons--nay, the pet dogs--of the foreign lords in the colony, and although they are inferior to their masters, their standing is always higher than other people under colonial rule." Look, comrades, isn't this passage the very likeness of Lin Piao and company?

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# The Bankruptcy of the Conspiracy of the Counter-Revolutionary Double-Dealer Lin Piao

by

Lu Wen-pi (陆文璧) of Szechwan University

(Peking Kuang-ming Jih-pao, March 10, 1974)

In the bedroom of the bourgeois careerist, conspirator, double-dealer and traitor Lin Piao was hung a scroll in his own writing that read:

> Forced to lodge for a time in a tiger's lair;
> The hero was alarmed when his ambition was laid bare.
> Using the thunderclap to cover his panic,
> He rose to the occasion clever and quick.

This poem was copied by Lin Piao from the Romance of the Three Kingdoms. Only he had changed the word "ch'ü-shen (趋身) meaning to "go" into "ch'i-shen" (栖身), meaning to "lodge," and misused the homophonous characters of "yen-shih" by writing (掩饰) instead of (掩饪) in denoting "to cover." This poem was a self-confession of the rapacious ambition of Lin Piao in attempting to usurp power and carry out restoration. It was an honest portrayal of the inner anxiety and tension of Lin Piao who for a long time had pretended to be sick and lacking in ambition, but was actually coiled like a poisonous snake hiding in a dark corner ready to strike. It was the precept used by Lin Piao to present a false image for hoodwinking the people and to vigorously hatch counter-revolutionary intrigues and plots. In a single word, it vividly delineated the counter-revolutionary countenance of Lin Piao, this bourgeois careerist and conspirator sleeping by our side.

This poem came from Chapter XXI of the Romance of the Three Kingdoms under the title "Ts'ao Ts'ao Discuss Heroes Over a Cup of Hot Wine." The incident took place toward the end of the Eastern Han Dynasty, and the feudal partitioning forces were contending with one another for the empire. The situation of rivalry between three kingdoms for supremacy had not yet appeared. The territory ruled by Ts'ao Ts'ao had played a progressive role in the development of social production. Ts'ao Ts'ao honored the Legalist school and opposed the Confucian school and he advocated practicing the rule of law. He said: "In the army I uphold the law." (Ts'ao Ts'ao: "Wei-ling") Liu Pei on the other hand honored the Confucian school, and he had told P'ang T'ung the difference between himself and Ts'ao Ts'ao: "The one who indicates now that he could not get along with me is Ts'ao Ts'ao. Ts'ao is impetuous whereas I am indulgent. Ts'ao is cruel whereas I am benevolent. Ts'ao is deceitful whereas I am loyal." This was an attack on Ts'ao Ts'ao by Liu Pei for the glorification on himself, but as a whole, we could see from the above the lines of demarcation between the Confucian school and the Legalist school. Although the author of the Romance of the Three Kingdoms stood on the side of the reactionary orthodox school and tried everywhere to "put down Ts'ao and play up Liu," people could still see from the book that Liu Pei was a person with very great political ambition. Outwardly he pretended to be loyal and upright, but actually he was a crafty hypocrite. Lu Hsün hit the nail on the head pointing out: Liu Pei "was upright but seemed hypocritical." (Brief History of Chinese Literature)

At that time, Ts'ao Ts'ao was in firm control of the northern part of the country and occupied a superior position both politically and militarily. After his defeat at the hands of Lü Pu, Liu Pei had nowhere else to go but to temporarily join up with Ts'ao Ts'ao, and "wait for something to develop." This "uncle of the emperor" whose only wish was to restore the rule of the Liu family was working secretly in collusion with several ministers representing the moribund forces of the big bureaucrats and big landlords, including Tung Ch'eng, a distaff kinsfolk of the emperor. They planned to assassinate Ts'ao Ts'ao and conspired to usurp power. While Liu Pei was carrying out his conspiracy, he on the one hand told his confederates "not to lightly leak out their secret" and on the other hand he "devoted himself to growing vegetables in his backyard so as to carry out the stratagem of living obscurely." He covered up his political ambition and his conspiracy and intrigue and pretended to have no ambition whatsoever.

One day, at a time the plum was in high season, Ts'ao Ts'ao invited Liu Pei over for wine. Ts'ao Ts'ao said to Liu Pei: Heroes are like dragons, they can assume any size they wish. They can look very great and most conspicuous but they can also make themselves so small as to be almost unnoticeable. Who in your view could be called heroes of the present day? When Liu Pei heard this, he pretended to be dumb and just hummed and hawed without giving his honest opinion. Ts'ao Ts'ao got directly to the point saying: "The only heroes in the world today are you (meaning Liu Pei) and Ts'ao." When Liu Pei heard this, he thought that Ts'ao Ts'ao had seen through his inner secret, and he got so startled that the chopsticks slipped from his hand and fell to the ground. It so happened that there was a loud clap of thunder, and Liu Pei made use of the excuse that the "thunderclap had made him dropped his chopsticks" to cover up his inner fright. The above poem was written up by posterity in praise of Liu Pei for his ability to "adapt himself quickly to changing circumstances."

This poem actually expressed the inner thought of all careerists and conspirators and inspired in them a kind of sympathetic vibrations. Therefore, Lin Piao treated it as a most precious treasure and used it as a motto. He wrote it on a scroll and hung it up in his bedroom. The Lin Piao clique not only wrote in this way, but they also thought and behaved in this way.

After the successful convocation of the 9th Congress, in less than three months, Lin Piao impatiently wrote in succession four scrolls bearing the words, "Of all things, this is the most important--to subdue one's self and return to propriety." Stepping into the shoes of Confucius who tried to restore the system of slavery more than 2,000 years ago, he put forward his political program for capitalist restoration. At the 2nd plenum of the 9th CPC Central Committee, Lin Piao mounted a violent attack and stubbornly opposed the directives of Chairman Mao on many occasions. He insisted on installing the Chairman of the State and clamored: "Without installing the Chairman of the State, the state will have no head. If the state has no head, there will be no right titles and words will not be proper." The motive of Lin Piao was most obvious. He was anxious to usurp the post of the Chairman of the State so that he would have the "right title and the proper words" to carry out his counter-revolutionary plot for restoration. After this conspiracy was exposed, his men still would not give up, and they concocted with a frenzy ten times greater the counter-revolutionary "Outline of Project '571'" and laid down the plan for an armed counter-revolutionary coup d'etat.

However, like all counter-revolutionary chieftains in history, Lin Piao came to an ignominious end under the counter-attacks of the revolutionary people.

"Forced to lodge for a time in a tiger's lair." Lin Piao changed the word "to go" into the word "to lodge." By changing a single word, the dark secret of Lin Piao was exposed. As a matter of fact Lin Piao harbored a deep hatred toward our Communist Party and the dictatorship of the proletariat. Lin Piao wormed his way into the revolutionary camp, only for the purpose of temporarily hiding himself, and when the time was right, he would carry out his atrocious act for counter-revolutionary restoration. The great leader Chairman Mao in his introductory note to "Material on the Hu Feng Counter-Revolutionary Clique" said: "The hatred of the Communist Party, the people and the revolution of the reactionary clique has reached such a fantastic degree that they absolutely will not truly lay down their arms but will attempt to continue and use a double-dealing method to conserve their 'forces' and bid their time to stage a comeback." Lin Piao's "forced to lodge for a time in a tiger's lair" was a precise reproduction of such counter-revolutionary double-dealing tactics of Hu Feng.

This political swindler Lin Piao neither read books nor newspapers, nor the documents. He was a big Party tyrant and big warlord whose thinking was entirely identical to the reactionary ideological system of Confucius and Mencius. Because of the need to carry out the counter-revolutionary conspiracy, he dispatched people everywhere to collect sayings of Confucius and Mencius and look for stories of careerists and conspirators of all times and all countries so as to create counter-revolutionary public opinions for himself and to sum up their counter-revolutionary experience. From this poem quoted by Lin Piao, it could be seen he had learned a complete set of counter-revolutionary double-dealing tactics from many careerists and conspirators, ranging from Confucius to Liu Pei's "stratagem of living obscurely," to serve his "to subdue one's self and return to propriety."

One of his tactics was "forbearance." In "forced to lodge for a time in a tiger's lair," the words "forced" and "to lodge" meant the same thing: to exercise "forbearance." He also personally wrote down the word "forbearance" in his handbook. Lin Piao's philosophy of "forbearance" was an exact reproduction of Confucius' "want of forbearance in small matters confounds great plans." "The looper worm bends itself to move forward, and snakes and dragons hide themselves to survive." For the sake of realizing his desire for restoration, Confucius called on his disciples to behave in the manner of the looper worm by bending itself in order to move forward.

For the sake of opposing communism, opposing the people and opposing the revolution. Hu Feng told his followers that they could be "somewhat submissive" in appearance so that they could "be regenerated through forbearance." For the sake of realizing the restoration of capitalism and his dream of setting up a fascist dynasty of the Lin family, Lin Piao likewise cautioned his sworn followers: "How could we let an insignificant person of insignificant matter jeopardize the great undertaking of the whole lifetime?" How identical were their counter-revolutionary goals and their counter-revolutionary tactics and how similar was their counter-revolutionary language. Lin Piao practiced "forbearance" for several decades and hid himself for several decades inside our Party. But no matter how deep he hid himself, his counter-revolutionary conspiracy was still exposed.

The second of his tactics was to "tell lies." In "using the thunderclap to cover his panic," both the words "using" and "to cover" meant the same thing: To tell lies. Lenin once pointed out: "Boasting and lying mean moral destruction that will inevitably lead to political destruction." All careerists, conspirators, reactionaries and moribund forces do not have the truth on their side. They are idealists, and the things they do are in defiance of the law governing the development of subjective things. Because of this, they dare not face reality and must tell lies to deceive other people as well as themselves. Confucius said: "The son conceals the misconduct of the father. Uprightness is to be found in this." It would only be considered "upright" for the son to cover up the misconduct of the father. Mencius said: "The great man does not think beforehand of his words that they may be sincere, nor of his actions that they be resolute." This means, the words of a great man need not be true and neither need he carry out his words. The ability of Lin Piao to tell lies by far surpassed that of Confucius. It was truly a case of "though green is derived from blue, it by far surpasses the color of blue." Lin Piao and his followers baldly clamored that "those who do not tell lies will be toppled" and "it is impossible to accomplish great things without telling lies." Lin Piao never appeared without a copy of Quotation in hand and never opened his mouth without shouting "Long live," but behind your back he would frantically and maliciously curse the dictatorship of the proletariat and oppose the great leader Chairman Mao. Lin Piao could truly be said to tell nothing but lies and do nothing but evil things.

The third tactics was "rising to the occasion." The description, "he rose to the occasion clever and quick" was a compliment to Liu Pei's ability to sail with the wind and his talent for speculation and manipulation. Actually this capacity for "rising to the occasion" was not discovered or invented by him. More than 2,000 years ago Confucius taught his students a set of "secrets" on how to take advantage of opportunity and to flatter people and how to curry favor and be nice to people. He called that "there are three errors to which they who stand in the presence of a man of virtue and station are liable," and that one must possess this bag of tricks to serve the rulers. Because Confucius was very good at using this bag of tricks, Mencius therefore praised him as "a sage of the time." Lin Piao appreciated and understood this "secrets" and exclusively used them in dealing with the proletariat, "watching and assessing the trend to insure his success." His "three nots" ("not interfering," "not criticizing" and "not reporting bad news") and his "three musts" ("must respond," "must publicize" and "must report good news") were mutations of the "three errors" of Confucius. Based on his counter-revolutionary requirements, he could put on the various masks to suit the occasion. At timeshe would be chivalous and high-spirited. At times he would "close his eyes to conserve his energy." At times he would "wear a bit of a smile" and at times he would squeeze out a few drops of crocodile tears. No wonder Lin Piao so admired the performance given by Liu Pei in the "discussion of heroes over a cup of hot wine."

It could be seen from this that the bag of counter-revolutionary tricks of Lin Piao was culled from the shopworn goods of Confucius' philosophy of life. However, this is not to say that Lin Piao had nothing of his own "creation and development" on top of Confucius' philosophy of life. His "creation and development" was "rebelling under the cover of the red flag so that the people cannot easily see through him." If it is said the countenance of Confucius as a "crafty hypocrite" can be described with the words, "he always talks about benevolence,

righteousness, and virtue, but inwarding curses your sons as robbers and your daughters as harlots," then the most thoroughgoing exposure of the bourgeois careerist, conspirator and double-dealer Lin Piao would be, "He never opened his mouth without shouting 'Long live' and never showed up without a copy of Quotation in hand; he spoke nice things to your face but stabbed you in the back." Things turned out precisely as Lenin had pointed out: "The theoretical victory of Marxism obliged its enemies to disguise themselves as Marxists. Historical dialecticism is like this." In the period of the proletarian revolution, this is the counter-revolutionary tactic most commonly used by all exploiting classes to attack the proletariat, because the revolutionaries are most easily doped and hoodwinked by it. Because of this, we must maintain a clear and sober head.

However, the revolutionary people who have been tempered in struggle have raised their awareness. The three principles of "practice Marxism, and not revisionism; unite, and don't split; be open and aboveboard, and don't intrigue and conspire" put forward for us by Chairman Mao have become the most powerful weapon which enables us to distinguish between genuine and sham Marxism and between the revolutionaries and the counter-revolutionaries. No matter how ambitious the Lin Piao and company were and how vicious their tactics were, no matter how deeply Lin Piao and company might have covered up themselves and how skillful they might have disguised themselves, as Chairman Mao pointed out: "Since they are counter-revolutionaries, they cannot completely cover up their true image," and the revolutionary people ultimately saw through their real features. Although Lin Piao and company understood very well this poem from the Romance of the Three Kingdoms and used it as a motto, "their cleverly laid trap only led to their own destruction." In the end, they could only come to the ignominious end of having themselves shattered into smithereen and leave a bad reputation that will be long remembered.

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CRITICISM OF LIN PIAO AND CONFUCIUS

"Forbearance" and "Plans"

by

Lu Wen (鲁 汶) of a certain unit of the PLA

(Peking Kuang-ming Jih-pao, March 10, 1974)

"Want of forbearance in small matters confounds great plans." This passage is from "Wei Ling Kung" in the Confucian Analects. What it means is that inability to practice forbearance in small matters can ruin important matters. This reactionary philosophy of life of Confucius and Mencius, became an important counter-revolutionary stratagem in the hands of Lin Piao. Lin Piao had most explicitly stated, "How could we let an insignificant person or insignificant matter jeopardize the great undertaking of a whole lifetime!" What was his so-called great undertaking of a whole lifetime? Within the period of three months from October 1969 to January 1970, Lin Piao and his sworn followers wrote in succession four scrolls with identical contents: "Of all things, this is the most important--to subdue one's self and return to propriety." This single sentence revealed his dark secret. Actually, his so-called "great undertaking" was to follow the example of Confucius in "returning to propriety" or restoring capitalism in China.

However, to practice restoration and retrogression in the great socialist China is easier said than done! Therefore this bourgeois careerist Lin Piao could only practice "forbearance," watch for a change in the political climate and wait for an opportunity to strike. From a pile of old papers he managed to find three figures to serve as his example in "forbearance." They were Liu Pei, Chang Liang and Fan Li.

In Chapter XXI of the Romance of the Three Kingdoms, before he was full-fledged, Liu Pei, who had the ambition to "save the state and restore its prestige," had to throw himself temporarily under the patronage of Ts'ao Ts'ao. To protect himself against being killed, he "devoted himself to growing vegetables in the backyard" and feigned himself to be a mediocrity with no ambition to allay Ts'ao Ts'ao's suspicion for self-protection so that he could later carry out his great design. That was the so-called stratagem of living obscurely.

Chang Liang was a trusted strategist of Liu Pang, and in the "Story of Marquis Liu" by Su Shih of the Sung Dynasty, he praised Chang Liang as a "talent without equal in his generation." The story was quoted from "Marquis Liu" in the Records of the Historian. It said that after Chang Liang failed in his attempt to assassinate Ch'in Shih Huang,he came upon an old man sitting on the top of a bridge. The old man ordered him to pick up his shoes, made him put them back on his feet, and asked him to return again to see him. After dampening his "youthful impetuosity" for the fourth time, he presented him with a volume of the "Military Tactics and Strategy of Chiang Tzu-ya" which enabled him to support Liu Pang in founding an empire, and become a marquis. This was the so-called example of "only by showing forbearance could one accomplish great things."

Fan Li was a policymaker for Prince Kou Chien of the State of Yüeh in the latter part of the Spring and Autumn Annals. In the year 494 B.C. Kou Chien attacked the State of Wu and was defeated. He was beleaguered in Hui Chi and was in the hopeless predicament of having to face personal destruction and national doom. Fan Li advised Kou Chien to surrender to Wu and accept vassalage to save his own neck. By living in oblivion and practicing self-cultivation, Kou Chien nourished the people and bade his time to avenge himself. Things turned out exactly as planned. Through disciplining himself by sleeping on faggots and tasting gall, he pursued the task of national build-up with determination and dedication. After spending "ten years in pooling of manpower and ten years in training," he finally destroyed the State of Wu and became the head of feudal lords.

In learning from these three persons, the intention of Lin Piao was to remind himself that for the sake of realizing his unbridled ambition for restoration, he must temporarily practice "forbearance" and must not be so "foolhardy" as to "draw sword and fight" at the slightest provocation, thus resulting premature exposure. Otherwise, his "great plan" for usurping leadership in the Party, seizing power and restoring capitalism would go bankrupt.

Lin Piao also associated this stratagem of "forbearance" with the draft used by past emperors and kings to win over their ministers. He talked about the "scientific basis of forbearance and magnanimity," thus baldly exposing his ambition in wanting to become a "king." Actually, his so-called "magnanimity" was completely false, and his "forbearance" was also not trustworthy. "Since they are counter-revolutionaries, they cannot completely cover up their true image." How could they practice "forbearance"?

Confucius, who advocated: "Want of forbearance in small matters confounds great plans," was very poor at practicing forbearance, and whenever he was not being employed as an official for three months, he would feel "anxious and unhappy." From his departure from the State of Lu to his return 14 years afterward, he went to over a dozen states and stayed at the very most five years and as little as a couple of days in each state. The moment he discovered he would not be employed, he would leave for another state. When Confucius left for the State of Ch'i and followed the course of the Che River " while the rice was being washed and was hardly dry, he waited no further and departed. When the State of Fei, which was only about the size of a palm, sent him an invitation, he was so beside himself with joy that he wanted to be there right away for a post no matter how small so as to put into practice his reactionary political program. Even his student Tzu Lu was greatly displeased with his infatuation of becoming an official. Where was there the slightest sign of "forbearance" in Confucius?

This was even more applicable to Lin Piao and company. Although they constantly reminded themselves that they had to practice forbearance, they always kept on exposing themselves more and more thoroughly each time. We don't have to talk about the distant past. In recent years, wherever there was any sign of disturbance, Lin Piao and company could not repress themselves, but would immediately spring out to demonstrate themselves. At the 2nd plenum of the 9th Party Central Committee, they thought that they were holding the winning hand. So they took to the field in great numbers, spread rumors to deceive the masses and launched surprise attacks. However, no sooner they were discovered by the great

leader Chairman Mao, they got so scared that they were thrown into confusion. But instead of behaving themselves after this great fiasco, they stepped up their counter-revolutionary activities. Finally, their plot was fully exposed, and in September 1971, they recklessly launched an armed counter-revolutionary coup d'etat in an attempt to topple the dictatorship of the proletariat and restore capitalism. Naturally, their "great plan" could not succeed, and they abandoned their armors and fled pell-mell out of the country. They defected to the Soviet revisionists and plummeted to their death at Udur Khan in Mongolia.

It can be seen that no matter how the reactionaries might admonish themselves on the need to practice "forbearance," because of their counter-revolutionary nature, they invariably could not practice "forbearance" and invariably would make a mistake in assessing the situation. With the mentality of relying on luck to make a desperate gamble, they invariably would end in defeat. How frail their "forbearance" is!

The ogres and monsters will spring out by themselves. Ordained by their class nature, they have no alternative but to spring out. Neither the warnings given them by the revolutionary people nor their own "admonitions" could check their unbridled ambition. With socialist China under the dictatorship of the proletariat, the opportunity is always unpropitious to these reactionaries conspiring for restoration. However, they always over-estimate their own strength and under-estimate the strength of the people, and think that they could chose an opportunity favorable to them. In the end, they always are unable to exercise "forbearance" and spring out. Therefore, they are doomed to "confound great plans." Even though the reactionaries and decadent things may succeed for a time, they also cannot last long. This is because they are forces slated for destruction and history has ordained their failure. Liu Pei's stratagem of living obscurely, Chang Liang's pliable tact and Fan Li's policy of forbearance all could not save the life of reactionaries such as Confucius, Lin Piao and their ilk. Whether or not they practice forbearance and whether or not they live obscurely, they invariably will spring out to demonstrate themselves, and after their demonstration, they will also perish. Such is the inevitable law of history.

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## Jen-min Jih-pao Article: Three Cheers for Great Proletarian Cultural Revolution

(NCNA-English Peking, Mar. 31, 1974)

"the great proletarian cultural revolution has dealt a heavy blow at the class enemies at home and abroad who dream of china's 'returning to the rites'," states a recent "people's daily" article contributed by the workers' mass criticism group of the harbin bearing plant in northeast china. "we chinese workers give three cheers for the cultural revolution."

the article condemns lin piao for his crimes in preaching the confucian concept of "restrain oneself and return to the rites" and his slandering the cultural revolution in a bid to restore capitalism.

the cultural revolution initiated and led by chairman mao has gone a step further in solving theoretically and practically the important question of consolidating the dictatorship of the proletariat and preventing capitalist restoration, the article says. this revolution shattered the two bourgeois headquarters headed by liu shao-chi for one and lin piao for the other, ferreted out renegades, enemy agents and die-hard capitalist-roaders who had wormed their way into the party, swept away feudal, capitalist and revisionist filth in the realm of ideology, raised the consciousness of the cadres and masses of class struggle and the struggle between the two lines and promoted production, thus advancing china's socialist revolution and construction.

"thanks to this revolution, profound changes are taking place in factories, villages, institutions and schools," the article says. "through the criticism of the revisionist line in running enterprises, the workers of our plant are more consciously participating in management and have formed a mighty workers' force in management. we conscientiously study works by marx, engels, lenin, stalin and chairman mao in the course of struggle and now more than 400 theoretical study groups have been formed. the cadres and masses have been tempered in the storm of class struggle and a number of successors to the proletarian revolutionary cause have come to the fore. the revolution is stimulating production, and our plant is now producing twice as many bearings as before the cultural revolution. we have also trial-produced a number of urgently needed new products."

facts show that "the current great proletarian cultural revolution is absolutely necessary and most timely for consolidating the dictatorship of the proletariat, preventing capitalist restoration and building socialism."

after the party's ninth national congress when the great proletarian cultural revolution scored great victory, lin piao, that champion of "returning to the rites", and his cohorts made vicious attacks on the cultural revolution in an attempt to negate its great achievements and to usurp supreme party and state power and restore capitalism.

their attacks consisted of nothing but lies. they slandered our national economy as being "stagnant", but the fact is that industrial and agricultural production has made rapid progress since the beginning of the cultural revolution. they alleged that the political situation after the cultural revolution began was one "riddled with crises", but in fact the dictatorship of the proletariat is more consolidated than ever, thanks to the cultural revolution. what was "riddled with crises" was their anti-party clique on the verge of extinction, rather than our proletarian state. and when they plotted to stage a counter-revolutionary coup d'etat, they were smashed to smithereens by the iron fist of the dictatorship of the proletariat.

the article says: "our stand is firm and clear-cut on the big issue of whether to affirm or negate the great proletarian cultural revolution. we must energetically foster and support the new socialist things emerging during the cultural revolution. we must thoroughly criticize and reject all revisionist trash."

the fundamental interests of the proletariat fully accord with the trend of history, the article continues. the proletariat firmly supports social progress and resolutely opposes retrogression. only by making revolution and advancing can the proletariat win and preserve its class interest; any form of restoration and retrogression after the seizure of power by the proletariat spells a catastrophe for the proletariat. the interests of the reactionary and declining exploiting classes run counter to historical advance. they fear revolution and progress. once they are overthrown, they dream of restoration and retrogression day in and day out. the dictatorship of the proletariat in china has been consolidated and developed in the course of constant struggle over the past two decades between restoration and anti-restoration.

the article says in conclusion: "we must bear in mind throughout the historical period of socialism the danger of a capitalist restoration. we must be vigilant at all times against plots by class enemies to 'return to the rites'. the wheel of history of course cannot be turned back. those who want to 'return to the rites' must fail. all the clowns who seek restoration and attempt to hold back the wheel of history, be it confucius or yuan shih-kai or chiang kai-shek, be it liu shao-chi and lin piao or khrushchov and brezhnev, invariably and up in ruin and shame."

## East China Production Brigade Uses Marxist Philosophy to Criticize Lin Piao

(NCNA-English Hangchow, Apr. 1, 1974)

the chinchien production brigade, an outstanding unit in the study of marxist philosophy, recently dissected lin piao's revisionist line from a philosophical point of view and gave a profound exposition of its ultra-right essence.

the party branch of this brigade in chiangshan county of east china's chekiang province organized cadres and brigade members this spring to study the important instructions on criticizing lin piao and confucius given by chairman mao and the party central committee. it trained a backbone force composed mainly of poor and lower-middle peasants for the current movement. the peasants made a conscientious study of works by marx, engels, lenin and stalin and by chairman mao. using dialectical and historical materialism, they criticized lin piao for wanting to restore capitalism and using the confucian precept "restrain oneself and return to the rites" for that purpose.

the brigade party branch secretary, chiang ju-wang, said: "marxist philosophy teaches us to grasp the essence of things. both lin piao and confucius, though living in different times, represented the moribund reactionary classes. both opposed social progress and advocated retrogression, opposed revolution and advocated restoration of the old order. panic-stricken by slave rebellions that rose one after another in his time, confucius shouted his heart out to 'restrain oneself and return to the rites' and to 'revive states that are extinct, restore families that have lost their positions, and call to office those who have fallen into obscurity'. he wanted to pull the disintegrating slave system together, return to the old order and restore the overthrown aristocratic slave-owning class to power. lin piao's criminal aim in following confucius' example was to restore capitalism, establish a feudal fascist lin dynasty and reduce the working people to beasts of burden again."

li chih-kang, secretary of the youth league branch, said: "marxism holds that the supersession of the old by the new is a general, eternal and inviolable law of the universe. society makes constant progress and so does nature. the new inevitably replaces the old and the advanced replaces the backward. feudalism replaced slavery, and socialism and communism will inevitably replace capitalism. this is an objective law independent of man's will. all decadent ruling classes and their representatives who attempted to prevent history from advancing are doomed to failure."

proceeding from the materialist-dialectical viewpoint that the unity of opposites is relative whereas the struggle of opposites is absolute, the poor and lower-middle peasants of the brigade pointed out: "our struggle with the lin piao anti-party clique is a life-and-death struggle. as long as classes and class struggle exist, the struggle between restoration and counter-restoration will never end."

tai hsiang-mei, deputy secretary of the party branch, quoted the great leader chairman mao's teaching on the eve of nation-wide liberation: "the imperialists and domestic reactionaries will certainly not take their defeat lying down and they will struggle to the last ditch.... and will try every day and every minute to stage a come-back." "this teaching of chairman mao's is absolutely true," tai hsiang-mei said. "it has been confirmed since liberation by the struggle between the two classes, the two roads and the two lines in the countryside."

many cadres and commune members recounted their experience in that struggle. they said: "early in post-years, we organized mutual-aid teams and co-operatives in response to chairman mao's call 'get organized exclamation' but liu shao-chi tried hard to advocate the reactionary 'four freedoms (freedom of usury, of hiring labour, land sale and private enterprise)' in a vain attempt to prevent us poor and lower-middle peasants from taking the socialist road. during the movement for agricultural co-operation, he came out to slash back co-operatives. at that crucial moment, chairman mao published the brilliant work 'on the question of agricultural co-operation', stemming the adverse current and speeding up the co-operation movement.

after the founding of people's communes, liu shao-chi came out once again to mount vicious attacks on the three red banners of the party's general line for building socialism, the great leap forward and the people's commune. under the party's leadership, the poor and lower-middle peasants countered the right deviation. they kept to the socialist road and ran the people's commune still better.

during the great proletarian cultural revolution, liu shao-chi's bourgeois headquarters collapsed, but the lin piao anti-party clique brooked no delay to come out and sabotage the line of unity for victory of the 9th national party congress. he frenziedly mapped out the counter-revolutionary programme "outline of project '571'" for an armed coup d'etat and viciously attacked the cultural revolution and chairman mao's revolutionary line.

"these soul-stirring struggles," the commune peasants said, "helped us know better that during the historical period of socialism, the contradiction between the proletariat and the bourgeoisie is an objective reality. since there is contradiction, there is struggle. only through struggle can contradiction be transformed and revolution be led to success".

chiang ken-tu, member of the party branch committee, used chairman mao's teaching on class struggle as the weapon to criticize the "doctrine of the mean" confucius and lin piao advocated. he said: "the philosophy of the communist party is one of struggle. we must struggle against the reactionaries. lin piao stated, 'when two sides fight, they become enemies; when two sides live in harmony, they become friends.' this is nonsense. we are determined to adhere to the marxist philosophy of struggle so as to consolidate the dictatorship of the proletariat, consolidate and develop the achievements in the great proletarian cultural revolution, and ensure that our socialist motherland will never change its political colour".

TAIWAN

**Marine Lieutenant of Chiang Kai-shek Gang Crosses Over to PLA**

(NCNA-English Fukien Front, Mar. 31, 1974)

wu miao-huo, a first lieutenant and leader of the wuchiu island reconnaissance group under the amphibious reconnaissance detachment of the chiang kai-shek gang's second marine division, prompted by his dissatisfaction with the reactionary rule of the chiang gang, sailed across the sea from wuchiu island under the occupation of chiang forces and crossed over to the people's liberation army unit at the fukien front on march 20.

he brought back a rubber raft, a heavy machine-gun, two pistols and a radio transmitting set.

having crossed over, wu miao-huo received a warm welcome from the local p.l.a. unit and government.

OIL STORAGE TANKS

## Small Oil Storage Tanks Built in Rural China

(NCNA-English Peking, Apr. 1, 1974)

commercial departments throughout china have built many small oil storage tanks by simple, inexpensive and effective methods in the rural areas to meet the growing demands of agriculture.

this is done in accordance with the principle of simultaneous employment of modern and indigenous methods in building big, medium and small projects at the same time.

the small tanks are built with brick, stone and concrete and sprayed with anti-seepage paint or lined with seepage-proof material. sometimes water is filled in between the surface wall and the lining to prevent oil seepage.

such tanks are simpler in structure and easier to built than steel tanks. they were first introduced in the countryside during the big leap forward in 1958 and rapidly popularized during the cultural revolution.

more and more oil is being consumed in china's rural areas with the growth of the collective economy and agricultural mechanization. hence the building of such tanks.

nearly all rural supply and marketing cooperatives in the liaocheng administrative region, shantung province, and more than 200 such cooperatives in the hsuchou administrative region, kiangsu province, have constructed small storage tanks by local methods.

in yutien county, hopei province, 42 cooperatives built oil tanks with an average volume of 60 cubic metres for each cooperative in 1973.

chienli county in hupeh province has an aggregate volume of 3,300 cubic metres of storage tanks in the rural areas. five successive heavy storms inundated more than 66,000 hectares of farmland last year. the timely, sufficient supply of oil ensured the full operation of 230 pumps in the fight against flood.

kaotang county of shantung province, which was hit by drought and flood in turn last year, had enough diesel oil in store for effective use of the pumping equipment. this played an important part in the county's efforts for a good harvest.

WOMEN'S MOTORBOAT TEAM

## Women's Motorboat Team on Central China River

(NCNA-English Changsha, Mar. 31, 1974)

the first women's motor-boat team on the longest river in hunan province, central china, has been commended as an outstanding unit by the provincial communication department for doing better than the average in terms of cargo traffic since it was set up three years ago.

this team belongs to the municipal navigation company of hengyang, a port on the hsiangchiang river. it has 27 members averaging 23 years of age and serving as team leader, pilots and crew members on the eight motor boats it operates. the team completed the state plan every year.

several young women submitted a proposal to the party organization of the company in the winter of 1970 to organize an all-women team. they said: "we women want to do more for socialist construction as it is developing vigorously under the impetus of the great proletarian cultural revolution." the company party organization warmly supported them and let them be the first members of the team.

the news soon received warm response from the whole company as an action breaking with the age-old practice because women used to do only auxiliary work on the boats that sailed the hsiangchiang river.

before their trial voyage, the women received encouragement from many veteran boatmen who showed them how to observe weather and currents. their junk left the port with 15 tons of cargo for an upstream port in december of 1970. at the helm was chuan chang-yu who grew up on boat. she and the three other women crew members encouraged each other when a head wind rose and it started to rain during the voyage. the four women reached the destination one day ahead of schedule.

the women began to sail motor boats in the spring of 1972. hard practice made many of them skilled pilots. the navigation line of the team has been extended from 50 kilometres to 200.

twentythree-year-old yang cheng-tao, one of the first team members, is now a head pilot. she re-studied chairman mao's work "on practice" and recognized that there were no innate skills. a woman could pilot a motor boat if she tried hard. she learned from veteran

sailors and boatmen and took notes on shoals, beacons and natural land marks to familiarize herself with complex navigation conditions. she was to pass through a dangerous section of a narrow waterway with whirlpools one day. a veteran boatman proposed to take her place. yang cheng-tao said: "you can sail the boat for me, but you can't master skill for the revolution for me. calm seas don't make a good sailor." helped by the veteran boatman, she brought the boats safely through the dangerous passage. the team now has nine skilled pilots.

the team members often say: "socialism can be built only by collective strength." when other boat teams have difficulties, the women help. they also help with loading and unloading when the boats dock.

like women workers in other enterprises, the boatwomen enjoy labour protection and other amenities, including free medical service and 56-day maternity leave with full pay. the navigation company has a hospital, a kindergarten and a school for children of its staff members.

many ports along the river now have women's boat teams.

## ANIMAL HUSBANDRY

### Veterinary Station in Southwest China Minority Area

(NCNA-English Chengtu, Apr. 1, 1974)

five emancipated tibetan serfs on the jorgai grasslands in southwest china set up a veterinary station that has helped their people's commune double its livestock and increase its income from animal husbandry 5.7-fold, compared with 1959.

this station was established in 1960 shortly after democratic reform in the ahpa tibetan autonomous chou where animal diseases were rampant prior to liberation. the local party organizations encouraged the five veterinarians whose families had served the herdowners for generations.

in the daytime they go on horseback to animal

husbandry areas to treat animals. in the evening they get together to exchange experience and study politics and general knowledge.

they visited local tibetan doctors and other experienced people at the start to learn to identify and use medicinal herbs, often bringing samples with them. constant practice has made the vets skilled in using herbal medicine.

all but one in a herd of 670 horses recovered from mange thanks to oral doses of herbal medicine that one of the vets prepared when he was called to a remote place. the first thing he did was to cut out the sick animals from the herd and drive them to a valley for treatment. the grateful herdsmen treated the vet to buttered tea in their yurts.

this station has been inspired by the revolutionary spirit of hard struggle displayed by the workers' and peasants' red army which passed through the jorgai grasslands under the leadership of chairman mao. the vets tried to provide more medicinal herbs as the herds grew. they have combed the borders of szechwan, kansu and chinghai provinces, covering some 5,000 kilometres, to collect 50 tons of herbs of over 700 kinds. in one instance, a particular plant was needed that grows at the bottom of inland lakes. one of the vets, a communist, dived into the cold water time and again for eight days to collect the amount required.

over a six-year period, the station worked out a method to cure dysentery of lambs. the vets collected folk prescriptions, looked up data and dissected 100 lambs that had had the disease to study the digestive tracts and, based on western and traditional chinese and tibetan medicinal practice, to observe how well the animals had assimilated various medicines and their effects. they finally worked out a prescription that cured 95 per cent of 5,600 lambs with dysentery. they can, by and large, control distemper, calf dysentery, horse mange and other infectious and recurrent diseases. they have compiled their experience in a "handbook of herbal medicine for animals" and "diagnosis of animal epidemic diseases".

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* FOREIGN RELATIONS *
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CHINA AND AFRICA

## Premier Chou En-lai Meets OAU Liberation Committee Goodwill Mission

(NCNA-English Peking, Apr. 1, 1974)

premier chou en-lai this evening met and had a cordial and friendly conversation with the o.a.u. (organization of african unity) liberation committee goodwill mission led by omar arteh ghalib, current chairman of the o.a.u. liberation committee and somali secretary of state for foreign affairs.

attending the meeting were members of the mission peter u. onu, hashim i. mbita, ngandu mualaba, a.m. sidky and mrs. e. magani.

present on the occasion were chinese foreign minister chi peng-fei, vice-foreign minister ho ying, and chu kai-yin, chou ming-chi, liu hua, li yu and hsu erh-wei.

## OAU Liberation Committee Goodwill Mission Visits Chiaochuanghu Village

(NCNA-English Peking, Apr. 1, 1974)

the o.a.u. (organization of african unity) liberation committee goodwill mission led by omar arteh ghalib, accompanied by ho ying, chinese vice-foreign minister, visited this morning the heroic chiaochuanghu village, which was honoured with the title of "number one people's bastion" during the anti-japanese war. it was warmly welcomed by the commune members..

the chiaochuanghu village is in shunyi county on the outskirts of peking at the foot of the yenshan mountains. the african friends first visited the exhibition on the history of the revolutionary struggles of the chiaochuanghu militia. the hosts gave the guests an account of how, during the anti-japanese war and liberation war, the heroic people and militia of this village waged a staunch struggle against the enemies through actively carrying out tunnel warfares. accompanied by the veteran militiamen, the guests inspected the criss-crossed underground tunnels,

including the main tunnels, the headquarter room, the rest rooms, dugouts and embrasures. later, militiamen and women and little red guards demonstrated a skill in rifle shooting, mortar shelling and mine explosion. omar arteh ghalib praised the militia for its tradition in revolutionary struggles and for its role as a bastion in fighting. the militiamen said that they must learn from the african people their fighting spirit in opposing imperialism and colonialism. the chinese and african comrades-in-arms with linking arms took photographs together before the fluttering red flags.

**Somali Ambassador to China Gives Cocktail Party for OAU Liberation Committee Goodwill Mission**

(NCNA-English Peking, Apr. 1, 1974)

somali ambassador to china ahmed mohamed darman gave a cocktail party at the embassy here this afternoon on the occasion of the visit to china of the o.a.u. (organization of african unity) liberation committee goodwill mission.

omar arteh ghalib, leader of the mission and somali secretary of state for foreign affairs, and other members of the mission attended the party.

present on the occasion were chinese foreign minister chi peng-fei, vice-foreign minister ho ying and leading members of departments concerned wang lei, yang chi and chu kai-yin.

on hand were diplomatic envoys of african, arab and some other countries to china.

CHINA AND CAMBODIA

## NUFC and RGNUC Delegation Leaves Hanoi for Peking

(NCNA-English Hanoi, Apr. 1, 1974)

after successfully concluding its official friendship visit to the democratic republic of viet nam, the delegation of the national united front of cambodia and the royal government of national union of cambodia with deputy prime minister khieu samphan as its head and special advisor ieng sary as deputy head left here for peking by special plane this morning for an official friendship visit to china on invitation.

le duan, first secretary of the viet nam workers' party central committee bade a warm farewell to the delegation at the presidential palace. tens of thousands of people gathered in front of the presidential palace or lined the road leading to the airport, waving flags of the d.r.v.n. and cambodia to bid warm farewell to the cambodian guests.

seeing the delegation off at the airport were vietnamese party and government leaders: truong chinh, le duc tho, le thanh nghi, hoang van hoan, van tien dung, tran dang khoa, hoang guoc viet, hoang minh giam and leading members of the departments concerned and representatives of government organs and mass organizations.

also present at the airport were nguyean van tien, head of the r.s.v.n. special representation to the d.r.v.n., chinese ambassador to the d.r.v.n. wang yu-ping and diplomatic envoys of many other countries.

a farewell ceremony was held at the airport. the band played the national anthems of the kingdom of cambodia and the d.r.v.n. deputy prime minister khieu samphan and special advisor ieng sary, in the company of chairman truong chinh and acting-premier le thanh nghi, reviewed a guard of honour of the viet nam people's army. as they went into the crowds of well wishers, they were warmly acclaimed by the shouting of "long live viet nam and cambodia exclamation". gracious girls offered flowers to the visitors while the crowds waved small vietnamese and cambodian flags.

chairman truong chinh and others had warm hugs and cordial handshakes with deputy prime minister khieu samphan, special advisor ieng sary and other cambodian guests.

according to a vna report, the delegation of the n.u.f.c. and the r.g.n.u.c., accompanied by acting-premier

le thanh nghi, visited the tran hung dao engineering plant on the afternoon of march 30. that evening, the cambodian guests saw art performances. the following day, accompanied by acting-premier le thanh nghi and colonel general van tien dung chief of the general staff of the v.n.p.a., the delegation visited the hanoi polytechnics institute and the v.n.p.a. units. the cambodian guests were accorded a warm welcome wherever they went.

**Khieu Samphan, Ieng Sary Arrive in Peking at Head of NUFC and RGNUC Delegation to Rousing Welcome**

(NCNA-English Peking, Apr. 1, 1974)

the delegation of the national united front of cambodia (n.u.f.c.) and the royal government of national union of cambodia (r.g.n.u.c.) arrived in peking from hanoi by special plane this afternoon for an official, friendly visit to china at the invitation of the chinese government. head of the delegation is khieu samphan, member of the political bureau of the n.u.f.c. central committee, deputy prime minister and minister of national defence of the r.g.n.u.c. and commander-in-chief of the cambodian people's national liberation armed forces. deputy head is ieng sary, special adviser to the deputy prime minister's office.

in great jubilation, people in peking gave a ceremonial, warm welcome to the glorious envoys of the cambodian people coming from a heroic land, and thanked them for the happy tidings of victory and profound comradely friendship they have brought with them from the front.

the delegation was greeted at the airport by chinese party and government leaders chou en-lai, yeh chien-ying, chen hsi-lien, wu teh and su chen-hua.

present were samdech norodom sihanouk, head of state of cambodia and chairman of the n.u.f.c., samdech penn nouth, chairman of the political bureau of the n.u.f.c. central committee and prime minister of the r.g.n.u.c., and madame penn nouth.

members of the cambodian delegation include madame ieng thirith, minister of popular education and youth, tiv ol, vice-minister of information and propaganda, and toch kham doeun, cambodian ambassador to china.

peking today in bright spring sunshine was permeated in a warm atmosphere of revolutionary friendship between the chinese and cambodian peoples. multi-coloured

banners and the national flags of china and cambodia fluttered in the breeze. eight big red lanterns were hung on the magnificent tienanmen rostrum. red flags snapped on top of the great hall of the people, the nationalities palace of culture, the peking telegraphic office and other tall buildings along the main thoroughfare. over and above the streets were streamers inscribed with slogans in chinese and cambodian: "firmly support the cambodian people in their struggle against u.s. aggression and for national salvation exclamation" "firmly support the three indochinese peoples in their just struggle exclamation" "salute the heroic cambodian people exclamation" "long live the great friendship and militant unity of the peoples of china and cambodia exclamation" and "long live the great unity of the people of the world exclamation"

the national flags of the kingdom of cambodia and china flew over the airport.

head of the delegation khieu samphan, deputy head ieng sary and other cambodian comrades-in-arms alighted from the plane at about three p.m. amidst the beating of drums and gongs and applause. samdech sihanouk, premier chou en-lai, vice-chairman yeh chien-ying, and prime minister penn nouth stepped forward to greet the visitors with cordial hand-shakes and warm embraces.

a grand welcoming ceremony was arranged at the airport. the band struck up the national anthems of the kingdom of cambodia and china. the distinguished cambodian guests, accompanied by chinese party and government leaders, reviewed a guard of honour made up of men of the three services of the chinese people's liberation army.

as the distinguished guests went round to meet the well-wishers, several hundred men and women of the people's militia units of the capital presented arms in salute to the cambodian comrades-in-arms. khieu samphan and ieng sary cordially shook hands and had photographs taken with them. the militia men and women said that they were very glad to have the n.u.f.c. and r.g.n.u.c. delegation here. the cambodian people, they said, are the chinese people's comrades-in-arms on the front and the chinese people are cambodian people's brothers in the rear area. they pledged to support the cambodian people's struggle against u.s. aggression and for national salvation by concrete actions of grasping revolution and promoting production. the youngsters danced with flowers and coloured streamers as the distinguished guests walked past. the crowds cheered: "welcome, welcome, a warm welcome exclamation" khieu samphan and ieng sary kept waving back in acknowledgement.

also present at the airport to welcome the cambodian comrades-in-arms were keng piao, head of the international liaison department of the central committee of the chinese

communist party; chi peng-fei, minister of foreign affairs; li chiang, minister of foreign trade; liu hsiang-ping, minister of public health; hsiao ching-kuang, vice-minister of national defence; li ta, deputy chief of general staff of the chinese people's liberation army; lin chiao-chih and hu yu-chih, members of the standing committee of the national people's congress; leading members of departments concerned han nien-lung, shen chien, han tsung-cheng, wang hai-jung, chang tsung-hsun, wei po-ting, ma ning, kung chao-nien, chu hui-fen, ting hsueh-sung, hsieh li-fu and chou jung-kuo; chinese ambassador to cambodia kang mao-chao, and lu yi, chairman of the revolutionary committee of the china-cambodia friendship people's commune.

on hand were officials of the royal government of national union of cambodia in peking thiounn mumm, keat chhon and van piny, members of the royal family, cambodian experts and students in peking as well as diplomatic envoys to china of various countries.

r.g.n.u.c. officials sarin chhak, general duong sam ol and thiounn prasith and deputy director kao chien-chung of the protocol department of the chinese foreign ministry made a special trip to hanoi to meet the delegation and accompanied it to peking.

## Premier Chou En-lai Gives Grand Banquet in Honor of NUFC and RGNUC Delegation

(NCNA-English Peking, Apr. 1, 1974)

premier chou en-lai hosted a grand banquet here this evening, warmly welcoming the delegation of the national united front of cambodia (n.u.f.c.) and the royal government of national union of cambodia (r.g.n.u.c.) with deputy prime minister khieu samphan as the head and special adviser ieng sary as the deputy head.

among the guests were cambodian head of state samdech norodom sihanouk and madame sihanouk, and prime minister of the r.g.n.u.c. samdech penn nouth and madame penn nouth.

also present were all members of the o.a.u. (organization of african unity) liberation committee goodwill mission led by omar arteh ghalib, current chairman of the committee and somali secretary of state for foreign affairs.

attending the function were chinese party and government leaders yeh chien-ying, li hsien-nien and madame lin chia-mei, chen hsi-lien, wu teh and su chen-hua, as well as keng piao, head of the international liaison department of the central committee of the communist party of china, chi peng-fei, minister of foreign affairs, li chiang, minister of foreign trade, liu hsiang-ping, minister of public health, hsiao ching-kuang, vice-minister of national defence, and li ta, deputy chief of general staff of the chinese people's liberation army.

the magnificent great hall of the people was brightly lit this evening. as the leaders of cambodia and china walked into the banquet hall they were greeted by warm applause and music of welcome played by the band.

premier chou en-lai and deputy prime minister khieu samphan spoke at the banquet.

their speeches were followed by the band playing the national anthems of the kingdom of cambodia and china.

the banquet proceeded in a warm atmosphere of the militant unity of the people of china and cambodia. while it was going on, the band played the cambodian revolutionary songs "people of various nationalities unite under the banner of n.u.f.c." and "remembrance of china" composed by samdech norodom sihanouk. it also played chinese revolutionary songs "flower of friendship in full bloom" and "unity and friendship march". the band's performance was warmly applauded.

other guests present were members of the n.u.f.c. now in peking, officials of the r.g.n.u.c., members of the royal family and other cambodian friends.

diplomatic envoys of various countries to china were present.

also present were members of the standing committee of the chinese national people's congress, and leading members of departments of the c.p.c. central committee, government departments, the chinese p.l.a., the peking municipal revolutionary committee and the chinese people's association for friendship with foreign countries.

Premier Chou En-lai's Speech

(NCNA-English Peking, Apr. 1, 1974)

following is the full text of the speech made by premier chou en-lai at a welcoming banquet here this evening in honour of the delegation of the national united front and the royal government of national union of cambodia:

respected samdech norodom sihanouk, head of state of cambodia, and mme sihanouk,

respected prime minister samdech penn nouth and mme penn nouth,

your excellency khieu samphan, respected head of the delegation,

your excellency ieng sary, respected deputy head of the delegation,

distinguished guests on the delegation,

friends and comrades,

we are most happy that the delegation of the national united front and the royal government of national union of cambodia, with deputy prime minister khieu samphan as its head and special adviser ieng sary as its deputy head, has come to china on an official goodwill visit at the invitation of the chinese government, bringing us the glad tidings of the cambodian people's victories in their war against u.s. aggression and for national salvation as well as the profound sentiments of friendship of the comrades-in-arms at the front for the chinese people. on behalf of the chinese government and people, i wish to extend our warmest welcome and high salute to head of the delegation khieu samphan, deputy head ieng sary and all the other distinguished guests of the delegation.

we are also happy that samdech norodom sihanouk, head of state of cambodia, and mme sihanouk, and prime minister penn nouth and mme penn nouth have honoured us with their presence at our banquet this evening. we wish to express to them our sincere thanks.

four years ago, u.s. imperialism brazenly instigated the lon nol-sirik matak clique to stage the reactionary coup d'etat and made a massive invasion into cambodia. at that critical juncture when their fatherland was in peril, the cambodian people boldly and determinedly took up arms, rallied around the banner of the national united front of cambodia with head of state samdech norodom sihanouk as its chairman and began to wage a vigorous war against u.s. aggression and for national salvation.

during these four years, the heroic cambodian people, defying brute force, fearing no sacrifice, acting independently and relying on their own strength, persevered in a people's war, scored numerous brilliant victories, and brought about an excellent situation through fighting. tempered in the flames of war, the people's armed forces of national liberation of cambodia have grown stronger and stronger. closely integrated with the masses of the people and fighting heroically, they have wiped out large numbers of enemy effectives and liberated more than 90 per cent of the territory with more than 80 per cent of the population. they have firmly kept the initiative in the war. since the beginning of the dry season this year, the people's armed forces of national liberation of cambodia have launched offensives on all the battlefields against the enemies bottled up in phnom penh and some other fortified points, and have won resounding victories. the chinese people are rejoiced and inspired by every victory of the fraternal cambodian people. let us take this opportunity to extend to you our warm congratulations.

it is of immense significance that cambodia, with only a population of 7 million, dares to resist u.s. imperialism, a country of "superpower" repute, and is advancing from victory to victory. it is another vivid proof that "the people of a small country can certainly defeat aggression by a big country, if only they dare to rise in struggle, dare to take up arms and grasp in their own hands the destiny of their country." your practice of struggle is a source of powerful inspiration to all the oppressed nations and peoples of the world as well as a brilliant example for and a valuable contribution to the people of the world in their anti-imperialist revolutionary struggles.

a just cause enjoys abundant support while an unjust cause finds little support. from the very beginning, the just struggle of the cambodian people has won the sympathy and support of the people of the whole world. as the sole legal government of the cambodian people, the royal government of national union of cambodia has since its establishment been recognized by an ever increasing number of countries. it has stood firmly by the other third world countries, uniting with them, giving them support and enjoying support from them. it has played an active role on the international arena and enjoys a high international prestige.

friends and comrades:

at present, the international situation is very favourable to the anti-imperialist revolutionary struggles of all peoples. the universal great disorder throws imperialisms into confusion, arouses and tempers the people, and promotes the development of the anti-imperialist revolutionary struggles of the people the world over. the struggles of the third world countries of asia, africa and latin

america against imperialism, hegemonism, colonialism, neo-colonialism, racism and zionism have developed in depth and breadth. countries want independence, nations want liberation, and the people want revolution -- this has become an irresistible historical trend. confronted by the surging high tide of the anti-imperialist revolutionary struggle of the people of the world, the two superpowers are everywhere propagating the so-called "detente" in a vain attempt to cover up the truth of their rivalry and lull the fighting spirit of the people. however, innumerable facts have long since exploded their lies. the revolutionary people do not at all believe in so-called "lasting peace" or "a generation of peace". so long as imperialism exists, revolution and war are inevitable. the entire world will continue to advance amidst violent turbulence.

the developing situation in indochina is most heartening. concurrently with the significant advance in cambodia's struggle against u.s. aggression and for national salvation, the vietnamese and lao peoples have also been winning victories in their just struggles. the signing of the paris agreement on viet nam and the vientiane agreement on laos marks a new stage in the struggles of the vietnamese and lao peoples. holding high the banner of unity and struggle of the summit conference of the indochinese peoples, the people of the three indochinese countries have supported and encouraged each other and advanced their revolutionary cause. of course, the fighting tasks they still face are arduous. with the support and instigation of the united states, the saigon puppet clique has incessantly breached the cease-fire agreement, pushed a policy of "pacification", launched "land-grabbing" operations and trampled upon the democratic freedoms of the south vietnamese people, thus grossly violating the paris agreement. the ultra-rightist forces in vientiane have kept trying to obstruct the thorough implementation of the vientiane agreement. in cambodia, the united states has continued to supply the traitorous lon nol clique with massive military and economic assistance and send it advisers and experts in a vain attempt to save the tottering puppet regime. none of these, however, can check the indochinese peoples' advance. we are certain that victory belongs to the heroic people of the three indochinese countries.

the chinese and cambodian peoples are close comrades-in-arms and brothers. there is a profound militant friendship between our two peoples who have always sympathized with and supported each other. china is a socialist country. we are proletarian internationalists. chairman mao teaches us: "a people who have triumphed in their own revolution should help those still struggling for liberation." in keeping with this teaching, we firmly support the just struggle of the cambodian people as well as the five-point declaration issued by cambodian head of state samdech norodom sihanouk and the political programme of the national united front of cambodia,

both of which were reaffirmed by the national congress of cambodia held in 1973. standing firmly by the cambodian people, the chinese people will, as always, give all-out support and assistance to the cambodian people in their struggle against u.s. aggression and for national salvation, till complete victory is won.

now i propose a toast

to the cambodian people's great victories in their war against u.s. aggression and for national salvation,

to the great friendship and militant unity of the chinese and cambodian peoples,

to the great friendship and militant unity of the chinese and indochinese peoples,

to the health and long life of her majesty queen sisowath kossamak,

to the health of samdech norodom sihanouk, head of state of cambodia, and mme sihanouk,

to the health of prime minister samdech penn nouth and mme penn nouth,

to the health of head of the delegation khieu samphan and deputy head ieng sary,

to the health of all the other distinguished guests on the delegation,

to the health of all the other cambodian friends present,

to the health of the heads of diplomatic missions and their wives present, and

to the health of our comrades and friends present here exclamation

Deputy Prime Minister Khieu Samphan's Speech

(NCNA-English Peking, Apr. 1, 1974)

following is the full text of deputy prime minister khieu samphan's speech at a banquet given here this evening by premier chou en-lai in honour of the delegation of the national united front and the royal government of national union of cambodia:

your excellency respected and beloved premier chou en-lai,

respected and beloved samdech norodom sihanouk, head of state and chairman of the national united front of cambodia, and mme sihanouk,

respected and beloved samdech penn nouth, prime minister of the royal government of national union and chairman of the political bureau of the central committee of the national united front of cambodia, and mme penn nouth,

your excellencies respected chinese leaders,

your excellencies, ladies and gentlemen, dear friends,

on the solemn occasion of this grand banquet given by the government of the people's republic of china in honour of the delegation of the national united front and the royal government of national union of cambodia, which has come from the hottest field of battle in the world today, i wish, on behalf of all the members of the delegation and in my own name, to express our deep thanks to his excellency premier chou en-lai, to their excellencies all the chinese leaders and to the great chinese people.

all the members of our delegation feel most excited and happy to come to the capital peking -- symbol of the glorious socialist new china. your excellency and gentlemen, the welcome accorded our delegation by the people of the capital peking and the government of the people's republic of china is a grand welcome permeated with warm, friendly and fraternal sentiments of solidarity. it is another expression of the sincere sentiments which the great chinese people and the government of the people's republic of china have consistently shown for us, the cambodian people, the national united front and the royal government of national union of cambodia, who are fighting at the front against u.s. imperialism and all its lackeys.

we take much pride in bringing to the heroic and fraternal chinese people and the government of the people's republic of china the sentiments of the warmest friendship and firm solidarity from the cambodian nation and people, the national united front, the royal government of national union and the people's armed forces of national liberation of cambodia.

your excellency respected premier chou en-lai,

respected gentlemen,

dear friends,

although cambodia and the people's republic of china and our two peoples are separated geographically by mountains and rivers, there has been a long history of friendly contacts between our two peoples dating back several centuries.

in the period of the struggle against the u.s. imperialist aggressors, we the cambodian nation and people, who bravely hold high the militant banner of national liberation and fight u.s. imperialism and all its lackeys at the hottest field of battle, have all along received unqualified and sincere support and multi-form assistance from the chinese people and the government of the people's republic of china. the people's republic of china is a big country with a population of eight hundred million. yet the people's republic of china has supported and assisted our small country of only seven million people sincerely, unconditionally and on an equal footing; she respects our state sovereignty and national dignity. this fills our cambodian nation and people with immense satisfaction. we the cambodian nation and people highly appreciate the correct stand taken by the great, fraternal chinese people and the government of the people's republic of china under the wise leadership of the chinese communist party with chairman mao tsetung as its illustrious leader. therefore, the cambodian nation and people, the national united front of cambodia with head of state samdech norodom sihanouk as its chairman and the royal government of national union of cambodia with samdech penn nouth as its prime minister feel extreme pride and comfort in having the great chinese people and the government of the people's republic of china as our trusted comrades-in-arms in times of success or adversity. the friendship between the chinese and cambodian peoples is a pure one based on the correct principles of equality, mutual benefit and unqualified mutual respect. we are convinced that the friendship between the cambodian and chinese peoples is a valuable example in the world and, at the same time, provides a basis for world stability now and in the future.

we, the cambodian people, have always been honoured and held in high esteem. we have a high civilization and the ability to build our country, such as the invaluable relics of angkor vat, which have been preserved to this day. but for several centuries, our national honour has been sullied and trampled upon successively by the french colonialists, japanese fascist imperialists and u.s. imperialists, who reduced our country to the position of their colony. as a nation and people who are courageous in struggle, we dare to make any sacrifice for national liberation and to save and preserve our national honour.

we are infinitely gratified to have as our sincere friend the people's republic of china who respects the principle of equality and renders us unqualified support and assistance. we, the cambodian nation and people, greatly need the principle of mutual respect. we are convinced that the people of all countries, particularly those of small countries of the third world now engaged in national liberation struggles against colonialism and imperialism, also very much need such a friendship.

your excellencies,

ladies and gentlemen,

dear friends,

the national liberation war waged by the cambodian people against the cruel war of aggression launched by u.s. imperialism and all its lackeys has been going on for four years. in these four years, the cambodian people and the people's armed forces of national liberation of cambodia have surmounted all difficulties, made all kinds of sacrifice and exerted every effort to oppose the most ferocious u.s. imperialism and the most ferocious fascist traitorous clique of lon nol, sirik matak, son ngoc thanh, cheng heng, in tam, long boret and sosthene fernandez. in the liberation struggle of national salvation, the heroic cambodian people and the people's armed forces of national liberation of cambodia have constantly scored important victories in the military, political, economic and diplomatic fields. the victories won by us, the cambodian nation and people, are of strategic significance.

we have already liberated more than 90 per cent of our territory with upwards of 5.5 million people. the liberated zone in cambodia is vast in expanse, whereas the areas temporarily occupied by the enemy are small and ever contracting, consisting only of phnom penh and a few provincial capitals.

excellencies,

ladies, gentlemen and dear friends:

u.s. imperialism and its lackeys and the traitorous phnom penh clique have been utterly defeated. but, to prevent our people's complete victory, they increasingly resort with cunning and obduracy to such vicious manoeuvres as sham ceasefire, sham talks and sham peace.

at present, they are continuing their desperate effort to push the "khmerization" of the war in cambodia. some public opinion mistakenly believes that, with the bombing halt from august 15, 1973, u.s. imperialism is letting the traitors lon nol, sirik matak, son ngoc thanh, cheng heng, in tam, long boret and sosthene fernandez to carry on by themselves the war against us. the fact,

however, is that u.s. imperialism is directly commanding this war more actively than ever. today, in the city of phnom penh and on all the battlefields, for instance, those around phnom penh and at kampot, kompong thom and svay rieng, there are as many as 3,500 u.s. imperialist military advisers disguised as civil service personnel. u.s. imperialism is planning to increase the number to 10,000 by the end of this year. u.s. imperialism and the phnom penh traitors are daily committing towering crimes against our people. therefore, the war in cambodia has not changed in nature; it remains a u.s. imperialist war of aggression against the cambodian people.

therefore, our people unanimously hold that, since u.s. imperialism persists in pushing "khmerization" of its war in cambodia, we will resolutely fight to the end so as to realize the five-point declaration of the national united front of cambodia issued on march 23, 1970 by samdech norodom sihanouk, head of state and chairman of the national united front of cambodia. our people are well aware that our struggle is a just one. we are fighting for no other purpose than to wrest back our national rights, independence and freedom. we have never invaded anyone. over a long period of time, our nation and our people were reduced to the status of a colony. therefore, we suffered enough from foreign aggression and eagerly desire independence and dignity. on the other hand, cambodia has a small population and we, the cambodian people, are a kindly and peace-loving people. however, we want a genuine peace with independence and dignity, and not a sham peace which would be used by the enemy to recuperate and strengthen its forces in order to return and attack us again.

in the present circumstances, the cambodian problem can be solved only if imperialism evacuates all its military advisers and military personnel from cambodia, stops its aggression against cambodia and ceases to provide the traitorous phnom penh clique with any form of assistance and leaves the cambodian people to settle the cambodian question by themselves. only thus can the cambodian question be solved; there is no other way.

we, the cambodian people, highly appraise the support and assistance rendered us by the people of all friendly countries and the people of the world. it is our position to establish, on the basis of mutual respect for sovereignty, equality and mutual benefit, extensive ties of solidarity with all those countries respecting cambodia's independence and sovereignty, whatever their political systems may be. cambodia pursues a policy of independence, peace, neutrality and non-alignment.

in keeping with this stand, we support all national liberation movements against imperialism, colonialism and neo-colonialism, namely, the south vietnamese struggle for national liberation, the lao struggle for national liberation, the chinese people's struggle for the liberation

of taiwan, the korean struggle for the peaceful and independent reunification of the country, the palestinian national liberation movement, the syrian people's struggle against israeli imperialism, the arab people's struggle of using the oil weapon against u.s. imperialism as well as the struggles of the peoples of guinea-bissau, angola and mozambique against portuguese colonialism and south african colonialism.

in conclusion, please allow us, on the bidding of the cambodian people and the fighters and cadres of the people's armed forces of national liberation, to express again our most cordial thanks direct to the chinese communist party and the chinese government for the sincere and unqualified support and assistance that the people's republic of china has rendered to our people's national liberation struggle. we are convinced that the visit of our delegation will further consolidate and strengthen this special militant unity and friendship.

with this conviction, i propose a toast

to the militant unity and ever-lasting, unbreakable and fraternal friendship of our two peoples,

to the health and long life of chairman mao tsetung, the great leader of the chinese people,

to the health and long life of mr. tung pi-wu, acting chairman of the people's republic of china,

to the health and long life of premier chou en-lai,

to the health and long life of the other leaders of the people's republic of china,

to the health and long life of her majesty queen sisowath kossamak,

to the health and long life of samdech norodom sihanouk, head of state and chairman of the national united front of cambodia, and mme sihanouk,

to the health and long life of samdech penn nouth, prime minister and chairman of the political bureau of the central committee of the national united front of cambodia, and mme penn nouth,

to the health of the heads of diplomatic missions and their wives present, and

to the health of our friends present here exclamation

## Premier Chou En-lai Exposes Essence of Superpowers' "Detente"

(NCNA-English Peking, Apr. 1, 1974)

chinese premier chou en-lai today pointed out, "confronted by the surging high tide of the anti-imperialist revolutionary struggle of the people of the world, the two superpowers are everywhere propagating the so-called 'detente' in a vain attempt to cover up the truth of their rivalry and lull the fighting spirit of the people."

he was speaking at a banquet he gave here this evening to welcome the delegation of the national united front and the royal government of national union of cambodia.

he stressed: "the revolutionary people do not at all believe in so-called 'lasting peace' or 'a generation of peace'. so long as imperialism exists, revolution and war are inevitable. the entire world will continue to advance amidst violent turbulence."

"at present," he said, "the international situation is very favourable to the anti-imperialist revolutionary struggles of all peoples. the universal great disorder throws imperialisms into confusion, arouses and tempers the people, and promotes the development of the anti-imperialist revolutionary struggles of the people the world over. the struggles of the third world countries of asia, africa and latin america against imperialism, hegemonism, colonialism, neo-colonialismqn racism and zionism have developed in depth and breadth. countries want independence, nations want liberation, and the people want revolution -- this has become an irresistible historical trend."

premier chou en-lai extended the warmest welcome and high salute to the n.u.f.c. and r.g.n.u.c. delegation with deputy prime minister khieu samphan as the head and special adviser ieng sary as the deputy head.

he noted that the cambodian people rallied around the banner of the national united front of cambodia with head of state samdech norodom sihanouk as its chairman and, defying brute force, fearing no sacrifice, acting independently and relying on their own strength, persevered in a people's war, scored numerous brilliant victories, and brought about an excellent situation through fighting. "tempered in the flames of war, the people's armed forces of national liberation of cambodia have grown stronger and stronger. closely integrated with the masses of the people and fighting heroically, they have wiped out large numbers of enemy effectives and liberated more than 90 per cent of the territory with more than 80 per cent of the population. they have firmly kept the initiative in the war," he added.

"it is of immense significance that cambodia, with only a population of 7 million, dares to resist u.s. imperialism, a country of 'superpower' repute, and is advancing from victory to victory". he continued, "it is another vivid proof that 'the people of a small country can certainly defeat aggression by a big country, if only they dare to rise in struggle, dare to take up arms and grasp in their own hands the destiny of their country.' your practice of struggle is a source of powerful inspiration to all the oppressed nations and peoples of the world as well as a brilliant example for and a valuable contribution to the people of the world in their anti-imperialist revolutionary struggles."

the chinese premier went on: "from the very beginning, the just struggle of the cambodian people has won the sympathy and support of the people of the whole world." "the royal government of national union of cambodia has stood firmly by the other third world countries, uniting with them, giving them support and enjoying support from them. it has played an active role on the international arena and enjoys a high international prestige," he said.

premier chou en-lai said: "concurrently with the significant advance in cambodia's struggle against u.s. aggression and for national salvation, the vietnamese and lao peoples have also been winning victories in their just struggles. the signing of the paris agreement on viet nam and the vientiane agreement on laos marks a new stage in the struggles of the vietnamese and lao peoples. holding high the banner of unity and struggle of the summit conference of the indochinese peoples, the people of the three indochinese countries have supported and encouraged each other and advanced their revolutionary cause." he expressed the belief that victory belongs to the heroic people of the three indochinese countries.

"the chinese and cambodian peoples are close comrades-in-arms and brothers", he said, "there is a profound militant friendship between our two peoples who have always sympathized with and supported each other. china is a socialist country. we are proletarian internationalists. chairman mao teaches us: 'a people who have triumphed in their own revolution should help those still struggling for liberation.' in keeping with this teaching, we firmly support the just struggle of the cambodian people as well as the five-point declaration issued by cambodian head of state samdech norodom sihanouk and the political programme of the national united front of cambodia, both of which were reaffirmed by the national congress of cambodia held in 1973. standing firmly by the cambodian people, the chinese people will, as always, give all-out support and assistance to the cambodian people in their struggle against u.s. aggression and for national salvation, till complete victory is won."

## Deputy Prime Minister Khieu Samphan Emphasizes the Cambodian People Will Resolutely Fight to the End

(NCNA-English Peking, Apr. 1, 1974)

cambodian deputy prime minister khieu samphan today condemned u.s. imperialism for continuing to push the "khmerization" of its war in cambodia, and denounced u.s. imperialism and the traitorous phnom penh clique for playing with such manoeuvres as sham ceasefire, sham talks and sham peace. he declared that the cambodian people "will resolutely fight to the end so as to realize the five-point declaration of the national united front of cambodia issued on march 23, 1970 by samdech norodom sihanouk, head of state and chairman of the national united front of cambodia".

khieu samphan was speaking at a banquet given here this evening in honour of the delegation of the national united front and the royal government of national union of cambodia led by him and special adviser ieng sary.

he said that the cambodian people and the people's armed forces of national liberation of cambodia have in the past four years surmounted all difficulties to oppose the most ferocious u.s. imperialism and the most ferocious fascist traitorous clique of lon nol, sirik matak, son ngoc thanh, cheng heng, in tam, long boret and sosthene fernandez. "in the liberation struggle of national salvation, the heroic cambodian people and the people's armed forces of national liberation of cambodia have constantly scored important victories in the military, political, economic and diplomatic fields. the victories won by us, the cambodian nation and people, are of strategic significance."

deputy prime minister khieu samphan pointed out that u.s. imperialism was continuing its desperate effort to push the "khmerization" of the war in cambodia.

he pinpointed the fact that u.s. imperialism constantly sent military advisers to the traitorous phnom penh clique. "the war in cambodia has not changed in nature; it remains a u.s. imperialist war of aggression against the cambodian people," he added.

the cambodian deputy prime minister stressed: "our struggle is a just one. we are fighting for no other purpose than to wrest back our national rights, independence and freedom. we have never invaded anyone."

"we want a genuine peace with independence and dignity, and not a sham peace which would be used by the enemy to recuperate and strengthen its forces in order to return and attack us again.

"in the present circumstances, the cambodian problem can be solved only if imperialism evacuates all its military advisers and military personnel from cambodia, stops its aggression against cambodia and ceases to provide the traitorous phnom penh clique with any form of assistance and leaves the cambodian people to settle the cambodian question by themselves. only thus can the cambodian question be solved; there is no other way."

he was grateful to the support and assistance rendered the cambodian people by the people of all friendly countries and the people of the world. the cambodian people's position, he said, was to establish extensive ties of solidarity with all those countries respecting cambodia's independence and sovereignty. "cambodia pursues a policy of independence, peace, neutrality and non-alignment. in keeping with this stand, we support all national liberation movements against imperialism, colonialism and neo-colonialism," he added.

referring to his delegation's visit to china, deputy prime minister khieu samphan said: "we take much pride in bringing to the heroic and fraternal chinese people and the government of the people's republic of china the sentiments of the warmest friendship and firm solidarity from the cambodian nation and people, the national united front, the royal government of national union and the people's armed forces of national liberation of cambodia."

he said that the cambodian nation and people have all along received unqualified and sincere support and multi-form assistance from the chinese people and the government of the people's republic of china. "the cambodian nation and people, the national united front of cambodia with head of state samdech norodom sihanouk as its chairman and the royal government of national union of cambodia with samdech penn nouth as its prime minister feel extreme pride and comfort in having the great chinese people and the government of the people's republic of china as our trusted comrades-in-arms in times of success or adversity. the friendship between the chinese and cambodian peoples is a pure one based on the correct principles of equality, mutual benefit and unqualified mutual respect. the friendship between the cambodian and chinese peoples is a valuable example in the world."

deputy prime minister khieu.samphan expressed the conviction that his delegation's visit would further consolidate and strengthen the special militant unity and friendship between cambodia and china.

CHINA AND HUNGARY

## Leader of Hungarian Government Trade Delegation Leaves Peking for Home

(NCNA-English Peking, Mar. 31, 1974)

tordai jeno, leader of the hungarian government trade delegation and vice-minister of foreign trade, left here for home by air today.

he was seen off at the airport by chen chieh, chinese vice-minister of foreign trade, and leading member of a department concerned kao lu. hungarian ambassador to china godor ferenc was also present.

CHINA AND JAPAN

## President of Japanese House of Councillors Receives Chinese Sports Friendship Delegation Leader

(NCNA-English Tokyo, Apr. 1, 1974)

kenzo kono, president of the house of councillors and vice-president of the japan amateur sports association, received here today chao cheng-hung, leader of the chinese sports friendship delegation, and gave a banquet in his honour.

the two sides had a friendly talk on the forthcoming seventh asian games and sports exchange between china and japan.

among those present on the occasion was hanji aoki, managing director of the japan amateur sports association.

### Chinese Delegation Leaders Meet Yokohama Mayor

(NCNA-English Yokohama, Apr. 1, 1974)

all members of the chinese sports friendship delegation with chao cheng-hung as leader and yeh pai-shun as deputy leader, and hsu yin-sheng, leader of the chinese table tennis delegation to the second asian table tennis championships, met here yesterday ichio asukata, chairman of the championships organizing committee and mayor of yokohama city.

the two sides had cordial and friendly conversations. the chinese guests expressed sincere thanks for the warm reception accorded by the yokohama municipal authorities. they also praised the work of the organizing committee and wished the championships success.

sung chung, a.t.t.u. honorary secretary-general who had arrived here earlier, had a meeting with ichio asukata on march 29. they had a cordial and friendly conversation.

## CHINA AND KOREA

### Korean Ambassador to China Hyun Jun Keuk Holds Press Conference

(NCNA-English Peking, Apr. 1, 1974)

hyun jun keuk, ambassador of the democratic people's republic of korea to china, held a press conference at the embassy here this afternoon. he explained to the chinese and foreign newsmen present the law passed by the third session of the korean fifth supreme people's assembly on the complete abolition of taxation in korea and the "letter to the congress of the united states" adopted by the session on the creation of prerequisites to the removal of tension in korea and the acceleration of the country's independent, peaceful reunification.

ambassador hyun jun keuk spoke of the tireless efforts made by the korean workers' party and government toward the independent and peaceful reunification of the fatherland. he condemned the u.s. imperialists for their schemes and crimes of instigating the south korean authorities to undermine the reunification and create tension.

he said: "as long as u.s. troops remain in south korea, it is impossible to settle the question of concluding

a peace agreement with the south korean authorities and the south korean authorities have no intention or ability whatsoever to solve this problem."

therefore, he stressed, in order to remove tension in korea and expedite the peaceful reunification of the country, it is necessary to settle the question of concluding a peace agreement with the united states which is a signatory to the korean armistic agreement.

the korean ambassador said: "by concluding a peace agreement with the united states, we want to put an early end to foreign interference in our internal affairs, the root-cause of constant tension in our country, and create a favourable phase for solving the internal affairs of the nation by the koreans themselves."

"the united states should accept our proposal without further delay," he said. "but if they reject it persistently to the last, they will only expose more fully their aggressive design against south korea and will not escape the denunciation by the world peace-loving people."

he pointed out: "now, the south korean authorities are dead set against our proposal. this only reveals them more fully as splittists, bellicose elements and traitors."

the korean ambassador added: "our proposal is now receiving the absolute support of the entire korean people. we are convinced that the world peace-loving people, too, will actively support our just proposal."

## Korean Tennis Delegation Visits Changsha

(NCNA-English Changsha, Apr. 1, 1974)

the tennis delegation of the democratic people's republic of korea led by lee min sik concluded its friendly visit to hunan province and left here for peking by air this afternoon.

the korean tennis delegation flew in here from kunming on march 29. that evening, the hunan provincial physical culture and sports commission gave a banquet to warmly welcome the korean comrades-in-arms. chang teh-lung, chairman of the provincial commission, and lee min sik spoke at the banquet, which was permeated with an atmosphere of brotherly sentiments. both expressed the hope that the militant friendship and revolutionary unity of the chinese and korean peoples and sportsmen would be steadily strengthened and developed.

the korean tennis delegation made a special trip on march 30 to shaoshan, home village of the chinese people's great leader chairman mao. they visited chairman mao's birthplace and the exhibition hall attached to it and were photographed together with the accompanying chinese comrades in front of chairman mao's birthplace.

during its stay in changsha, the delegation visited places where chairman mao participated in revolutionary works in his early years -- the hunan provincial no. 1 teachers institute and the site of the former hunan regional committee of the chinese communist party. the korean comrades also viewed factories.

### Chinese Callisthenics Study Group Leaves Peking for Korea

(NCNA-English Peking, Apr. 1, 1974)

a chinese callisthenics study group with chiang yu-chen as leader and chiang shao-min as deputy leader left here by train this afternoon on a friendly visit to korea.

## CHINA AND PANAMA

### Chinese Table Tennis Team Concludes Visit to Panama

(NCNA-English Panama City, Mar. 31, 1974)

the chinese table tennis team led by kuan hui-kuang and his deputy shen yun-ao left here for costa rica today.

the chinese team came here to take part in the first "president lakas" international table tennis invitational tournament and pay a friendly visit to panama.

seeing the chinese team off at the airport were david menasche, president of the panamanian table tennis association; victor mirones, vice-president of the association and director of the department of public relations and information of the presidency of the republic; as well as representatives of the chinese residents in panama.

during its stay in panama, the chinese table tennis team toured colon, the second largest city of the country, visited the panama canal, factories and historical sites. it played an exhibition match for the public of the capital.

the chinese team gave a return reception yesterday evening. present at the reception were luis carlos noriega, president of electoral tribunal; eli m abbo, deputy secretary-general to the presidency; leading members of the panamanian table tennis association and representatives of the panamanian table tennis players as well as representatives of the chinese residents.

sergio rodriguez, mayor of panama city, sent his representative to present souvenirs to the chinese guests.

CHINA AND TANZANIA

President Nyerere Returns to Tanzania

(NCNA-English Arusha, Tanzania, Mar. 31, 1974)

julius k. nyerere, president of the united republic of tanzania, and his party returned to arusha, northern tanzania, today after a state visit to china.

present at the airport to welcome president nyerere and his party were tanzanian first vice-president and chairman of the zanzibar revolutionary council a. jumbe, second vice-president and prime minister r.m. kawawa, chief of justice a. saidi, cabinet ministers, secretary of the national executive committee of the tanganyika african national union mhavile, regional commissioners of arusha and kilimanjaro region, high-ranking officers of tanzania's people's defence forces and members of the national executive committee of the tanganyika african national union who are now meeting in moshi, kilimanjaro region.

charge d'affaires ad interim of the chinese embassy chang chun-hua was also present to welcome president nyerere and his party.

smiling and joyful, president nyerere alighted from the plane. he waved to the welcoming crowd, shook hands with the tanzanian leaders and the charge d'affaires of the chinese embassy who came to welcome him.

more than one thousand local people greeted the president by holding high placards and shouting: "warm congratulations to the president on his successful visit to four countries". local troupes jubilantly performed traditional dances and sang songs to warmly greet president nyerere.

CHINA AND UN

**Chinese Representative Reaffirms China's Sovereignty Over Hsisha, Nansha Islands at ECAFE Meeting**

(NCNA-English Colombo, Mar. 30, 1974)

the solemn stand of the people's republic of china on the indisputable sovereignty over hsisha and nansha islands and the sea areas around them was reaffirmed by the alternate representative of the chinese delegation chi lung at the 30th session of the united nations economic commission for asia and the far east (ecafe) today. he also sternly refuted the shameless allegations made by the representative of the saigon authorities.

chi lung said in his speech that, under item four of the agenda of the current session, hsisha islands and nansha islands of china are listed as offshore island areas of the saigon authorities in south viet nam and it is mentioned that "exploration and development agreement had been drawn up for 30 areas in the south china sea". regarding this, the chinese delegation wishes to make the following solemn statement:

"the hsisha and nansha islands in the south china sea have always been an inalienable part of china's territory. the people's republic of china has indisputable sovereignty over these islands and the sea areas around them. back on august 15, 1951, foreign minister chou en-lai of the people's republic of china in his 'statement on the u.s.-british draft peace treaty with japan and the san francisco conference's solemnly pointed out that 'just like the entire nansha islands, chunsha islands and tungsha islands, hsisha islands and nanwei islands have always been china's territory. although they had been occupied by japan for some time during the war of aggression waged by japanese imperialism, they were all taken over by the then chinese government following japan's surrender.' after that time, the chinese government has on many occasions reiterated this stand.

"it is wrong that hsisha islands and nansha islands of china are listed as offshore islands of the saigon authorities in south viet nam in the above-mentioned document prepared by the secretariat. the chinese delegation demands that the secretariat take measures to correct the mistake and see to it that similar cases will not occur in future."

the representative of the saigon authorities then shouted for the floor. he claimed sovereignty over the above mentioned chinese territory and viciously attacked china.

at this chi lung again took the floor. he pointed out in his speech that it is futile for the saigon authorities to cover its aggression with sophistication. for a long time, he added, the saigon authorities have attempted to occupy the chinese hsisha and nansha islands. the saigon authorities not only included into its territory of more than ten islands of chinese islands, including nanwei and tai ping islands of nansha islands, but also openly launched armed provocations against china and occupied chinese territory by force. this is the height of impudence exclamation

reaffirming the indisputable sovereignty over these islands and the sea areas around them, the chinese alternate representative said that the chinese government would never permit the saigon authorities to encroach upon china's territorial sovereignty under any pretext. this stand of the chinese government is firm and unchangeable.

CHINA AND YUGOSLAVIA

**Chinese Unearthed Relics Exhibition Delegation Leaves Peking for Yugoslavia**

(NCNA-English Peking, Apr. 1, 1974)

a chinese unearthed relics exhibition delegation led by wu chung-chao, curator of the palace museum, left peking by plane yesterday to attend the opening ceremony of the unearthed relics exhibition of the people's republic of china to be held in belgrade, yugoslavia.

seeing the delegation off at the airport were wang yeh-chiu, director of the state administrative bureau of museums and archaeological data, and leading members of departments concerned liu yang-chiao, tien keng and hsiao teh.

milojko drulovic, yugoslav ambassador to china, and ilija djukic, counsellor of the yugoslav embassy here, were also present.

## ASIAN TABLE TENNIS UNION AND CHAMPIONSHIPS

### Facts on File: Asian Table Tennis Union and Championships

(NCNA-English Peking, Apr. 1, 1974)

the asian table tennis union (a.t.t.u.) was established in may, 1972 at a meeting held in peking and attended by representatives of table tennis organizations of 16 asian countries and regions. proceeding from the spirit of friendship, equality and democratic consultation, the representatives discussed and approved a constitution of the union and elected one president, one deputy president, three vice-presidents, one honorary treasurer, one honorary secretary-general and nine council members to form the council of the union, and the president, deputy president, honorary treasurer and honorary secretary-general formed the executive committee.

the founding of the asian table tennis union was a pioneeering undertaking and a demonstration of unity among the asian people. occurring at a time when there were increasing friendly contacts among the people and table tennis players in asia as well as notable developments in asian table tennis, the birth of this truly representative sports organization in asia reflected the common aspirations of the people and table tennis circles and players in asia. the late mr. koji goto, formerly president of the japan table tennis association, had made a valuable contribution to the founding of the union.

according to the a.t.t.u. constitution, the aims of the union are:

"(a) to enhance friendship among the people and table tennis players of the countries and regions in asia and to develop friendly ties between the table tennis circles and players of asia and those of other continents.

"(b) to promote the popularization, development and advancement of table tennis in asia."

the constitution also lays down principles guiding the union's activities, namely, equality and mutual respect among union members, big or small, and democratic consultation. the union organizes championships once every two years and a congress is convened when and where the championships are held.

the first asian table tennis championships (a.t.t.c.) were held successfully in peking from september 2 to 13, 1972. they were the first large-scale international sports tournament organized by the union. the first a.t.t.u. congress was also convened during the period. several hundred table tennis players and representatives from 31 asian countries and regions participated in the championships

or the congress, which marked a new growth of friendship and unity among the people and table tennis players of asia and a new upsurge in asian table tennis.

since the first a.t.t.u. congress and a.t.t.c., there has been an encouraging development in the situation of the table tennis world in asia. the aims laid down in the a.t.t.u. constitution have received the endorsement of an increasing number of asian countries and regions; the spirit of "friendship first, competition second" has struck a deeper chord in the hearts of the people; and the a.t.t.u. is being consolidated and developed organizationally, with its membership increasing from 16 at the start to 27. the first a.t.t.u. congress adopted a decision to entrust the japan table tennis association with organizing the second a.t.t.c. australia and new zealand will participate in the championships together with many asian countries and regions. with the extensive support of the peoples and players in asia and the rest of the world, the a.t.t.u. will surely be further consolidated and developed.

END